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CLASSICAL JOURNAL

Cicero: Oracle of Natural Law Robert N. Wilkin

Toward a New Renaissance . . . Ernest Hunter Wright

Natural Frequency and Word Counts

. William E. Bull



"I told Hermes to wait until they had perfected those things!"

A MAGAZINE INTERPRETING TO THE THOUGHTFUL TEACHER AND THE PUBLIC THE
SIGNIFICANCE OF ANCIENT CLASSICAL CIVILIZATION IN ITS RELATION
TO MODERN LIFE

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MARY V. BRAGINTON PRESIDENT OF CAMWS

AT THE ANNUAL MEETING of the Classical Association of the Middle West and South held April 6-7-8, 1949, in Richmond and Williamsburg, Professor Mary V. Braginton of Rockford College, Rockford, Illinois, was elected president for 1949-50. Graydon W. Regenos of Tulane University was elected First Vice-President, and Henry C. Montgomery of Miami University was appointed to the Executive Committee for a four-year term. William C. Korfmacher of Saint Louis University was re-elected Secretary-Treasurer, and Norman J. DeWitt of Washington Univer-

sity was re-appointed to serve as editor-in-chief and business manager of THE CLASSICAL JOURNAL.

It was announced that the next annual meeting of the association will be held in Cleveland, Ohio, on April 6-7-8, 1950, following the plan of holding the meeting alternately in Holy Week and in the week immediately before or after. The Cleveland meeting will be in Holy Week.

Since a northern city is to be the site of the 1950 meeting, the Southern Section of the association will hold a separate meeting at Thanksgiving time.



DIONYSUS sailing majestically after his routing of the pirates who attempted to enslave him. The wind has filled the white sail, while above the mast rises a huge vine loaded with grapes, Dionysus' great gift to mankind. A school of dolphins plays around the boat symbolizing not only the sea but also the joyful and playful spirit with which the god fills the human heart. The composition, painted in the black-figured style by Exekias ca. 535 B.C., is from the interior of a drinking cylix now in Munich. (Furtwaengler and Reichhold, *Griechische Vasenmalerei*, Plate 42. This and other representations of classical compositions shown on the front covers of our earlier issues are the work of Charles Holt, a graduate student in the School of Architecture of Washington University.)

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At this time of transition
from narrow nationalism to some form of world order,
Natural Law should again take on renewed significance.

Cicero: Oracle of Natural Law

Robert N. Wilkin

IN THE CONVERSATION between Marcus Tullius and Quintus Cicero,¹ Walter Savage Landor has the younger brother observe that

"Marius is an example that a liberal education is peculiarly necessary where power is almost unlimited."

The cruel excesses of Marius were still painfully vivid in the memory of the Ciceros. It was natural for men of their culture to think of education as a restraint upon abuse of power. And that was also a natural feeling for Landor.

One of the advantages to be derived from the reading of Landor's *Conversations*—in addition to his delightful style—is that they afford a double perspective of ancient men and

events. We see great persons and problems as they appeared in their own day and we see them also as they appeared at Landor's time. But the thing to be noted about the statement attributed to Quintus is that the world at the time of Cicero, and at the time of Landor, had not dreamed of such power as exists today. If Marius the younger had possessed the atomic bomb he would not merely have abandoned Rome after murdering many of its worthy citizens; he would have obliterated it.²

If the need of liberal education as a restraint upon power increases as power increases, then the urgency of our need today must be apparent. Furthermore it must be apparent that the need of education expands as power is distributed. In this day of popular government, education must be not only liberal but general, if the majority is to be "inculcated with an abstinence from wrong and spoliation."

The difficulty of our situation today arises from the fact that popular government has so far outrun general liberal education. The agents of the people are entrusted with destructive power before they are prepared for such responsibility. Not only has popular sovereignty expanded faster than popular education, but the tendency of education has been to emphasize technocracy rather than

(Robert N. Wilkin is known to readers of *THE CLASSICAL JOURNAL* as the author of *Eternal Lawyer—A Legal Biography of Cicero* (New York, Macmillan, 1947). An earlier work is *The Spirit of the Legal Profession* (New Haven, Yale University Press, 1938). Judge Wilkin is U. S. District Judge for the Northern District of Ohio, well known in the "Western Reserve" and in the legal profession for his interest in education and the great tradition of jurisprudence.

This article is published by arrangement with the Committee for the Diffusion of Philological Knowledge of the American Philological Association.

the humanities, and science rather than philosophy. It is due to this very fact that the people now find their agents entrusted with potentially disastrous forces before they have been disciplined in that "quiet, social, philosophical intercourse (which) can alone restrict that tendency to arrogance which war encourages."

There is not time now for the indirect and slow processes of general education. The results, the essence of liberal education, must at once be distilled and brought home to the men in positions of power. While general culture proceeds on a broad popular base, the practical effects of liberal education must be anticipated and applied to our present critical political needs.

The means to this end is Natural Law. There must be a renaissance of Natural Law and an implementation of its precepts and philosophy. In the principles and doctrines of Natural Law the Hebrew scriptures, Greek philosophy, the Roman humanities, and Christian ethic all meet. They have all contributed to its development. It is the essence of Western civilization on the political level.



By NATURAL LAW we mean those principles which are inherent in man's nature as a rational, moral and social being, and which cannot be ignored or violated with impunity. The phrase is confusing to the uninformed because it suggests the laws of physical nature, such as the laws of chemistry, physics, or aerodynamics. But Natural Law refers not to physical but to human nature. We mean by such a term not law which has been enacted, but the law which has been discovered by man's reason and experience. A more accurate phrase would be Natural Moral Law.

Natural Law has been used so long, however, and so great a body of teaching has been accumulated under it, that it would be difficult to make a change at this time. The phrase has two general aspects, and it is well to keep them both in mind when considering the subject. It sometimes refers to the fundamental principles of universal law and sometimes to a type or school of legal philosophy which rec-

ognizes those principles. The former meaning was most clearly expressed by Cicero. He said:

"There is in fact a true law, right reason in accordance with nature; it applies to all men and is eternal. It summons men to the performance of their duties, it restrains them from doing wrong. . . . To invalidate this law by human legislation is never morally right, nor is it permissible ever to restrict its operation, and to annul it wholly is impossible. Neither the senate nor the people can absolve us from our obligation to obey this law. . . . It will not lay down one rule at Rome, and another at Athens. . . . But there will be one law . . . binding at all times upon all peoples. . . . The man who will not obey it will abandon his better self, and, in denying the true nature of man, will thereby suffer the severest of penalties, though he has escaped all the other consequences which men call punishments."³

The other meaning has been expressed by Dean Pound as follows:

"Philosophical jurisprudence has studied the philosophical basis of legal institutions, legal doctrines and legal precepts and sought to reach fundamental *principles of universal law* through philosophy. Applied to particular systems of law it has sought to organize and formulate their ideal element, that is, the ideas of the end of law, of the ideal social and legal order, and of what legal precepts should be in the light of those ideas, which have been traditionally received and have become no less authoritative than the traditional precepts and technique. Thus philosophical jurisprudence has sought to give us a critique of the positive law, a starting point of juristic development, doctrinal writing, and judicial finding of law, and a guide to lawmaking."⁴

At the great transitions of history, such as the passing of the city-state, of the Roman Republic, and of feudalism, men have been forced to consider the fundamental law of their nature. Consideration of Natural Law has therefore again and again revived. It is not surprising, then, that at this time of transition from narrow nationalism to some form of world order, Natural Law should again take on renewed significance and importance. It is an encouraging fact, and should serve to dispel our confusion, that there is a great body of highly respected experience and teaching

which may be relied on in our efforts to establish peace at home and security in the world.

For an understanding of Natural Law one should at the very outset acquire a familiarity with what Cicero said of it. Indeed, no study of Natural Law can progress very far without taking into consideration his pronouncements. Natural Law concepts existed prior to Cicero's time. They are found in Greek literature and philosophy. They never became a definite part of a legal system, however, until the foundations of jurisprudence were established during the Roman Republic. With the exception of Cicero, the Roman authorities on Natural Law are the great juriconsults of the Empire. While Cicero has not been considered a juriconsult, he was, however, a lawyer and a philosopher, and his supreme mastery of the Latin language enabled him to give most adequate and beautiful expression to Natural Law concepts at the formative period of that system of law which was to become the model for the world.

All Latin courses that use Ciceronian texts—even those in secondary schools—should give the historic background and setting that prompted Cicero's orations, letters, and essays. A revival of the political scene of Cicero's day would reveal the true meaning of what he said about the law. If the parallels between conditions in Cicero's time and our own time were developed, the applicability of Cicero's philosophy of law and government would become apparent to students even of high-school age and would condition them for citizenship in the republic which has been influenced so much by the history of the Roman Republic and Cicero's theories. Moreover, all law schools should give courses in the history of jurisprudence, and of course no study of jurisprudence could neglect the teaching of the Scholastic philosophers, the leaders of the Renaissance, such English jurists and statesmen as Bracton, Coke, Blackstone, Milton, Locke and Burke, the constitutional debates, *The Federalist*, and other writings of the formative period of our nation, and through it all will appear a strand of Ciceronian quotations.

Cicero, Cato, Sulpicius and others gave practical effect to Natural Law theories in

their pro-consular administration of Roman provinces, and with excellent effect. The greatest jurists and legal philosophers, Aquinas, Suarez and Grotius, based their principles of international law firmly upon Natural Law concepts, and writers of our day who seek a basis for world order, and the protagonists of the Nuremberg trials, are forced to rely upon Natural Law principles. And Barbara Ward, in her recent portrayal of today's crisis, *The West at Bay*, points out in her concluding chapter that the first foundation of Western civilization was, and the hope of peace is, a belief "that an eternal law, a natural law, exists beyond society and is the source, within society, of justice and of right and hence of freedom."^{*}

Professor Charles H. McIlwain has said that the words of Cicero quoted above are "among the most memorable in political literature." Dr. Heinrich A. Rommen, in his recent work on *The Natural Law*, recognizes that "it came to its full flowering in Rome in the Imperial Age," and that "Stoicism prepared the way for the Christian natural law." He then adds: "Cicero, however, was its great popularizer, and the wealth of Stoic thought was handed down to the medieval world mainly in his writings." And Tenney Frank, in *Social Behavior*, says that Cicero's statement of the principle of Natural Law has "wrought greater progress in jurisprudence for nearly two thousand years than any other written statement of the same length."⁸

* In a recent allocution of Pope Pius XII to the Consistory of February 14 he quoted from "the greatest Roman orator," and the Encyclical letter of Pope Pius XI, "Ubi arcano," December 23, 1922, employed the following language: "It was a quite general desire that both our laws and our governments should exist without recognizing God or Jesus Christ, on the theory that all authority comes from men, not from God. Because of such an assumption, these theorists fell short of being able to bestow upon law not only those sanctions which it must possess but also that secure basis for the supreme criterion of justice which even a pagan philosopher like Cicero saw clearly could not be derived except from the Eternal Law."

We have so long considered Cicero as the great orator, as the model for letter-writing, as the inventor of our philosophic terminology, and as the master of rhetoric, that we have lost sight of his contribution to the law and the majesty of his pronouncements regarding the foundation of human rights—*jus naturale*. It is time now that we read again his orations, his *de Officiis* and his *de Republica*, and consider what is said instead of how it is said. His writings carry a very practical contribution to our most urgent need.⁶

Of all periods of history, we of this day should be able to read Cicero with profound understanding and poignant sympathy. He saw the Roman Republic come to the position of greatest power in the world, and then saw it disintegrate. The editor and annotator of the *Imaginary Conversations* said of Cicero (p. 76):

"In our dialogue he is represented as on the verge of a political world, of which he has been the mover and protector, while elements of it announced to him that it is bursting under his feet."

—Liber Animalium

URSUS

DE URSIS EST una res singularis, quod nusquam gignuntur nisi in hemisphaerio septentrionali. Hanc quidem partem mundi ita malle videntur ut etiam in caelo septentrionali duae ursae inveniantur, quae ursae maior et ursae minor appellantur. Circum polum caelestem lente circumvolvuntur haud aliter atque ursae circumambulat circum palum ad quem catena religata est. Ultra lineam equatoriam ursus verus non gignitur.

Quot genera ursorum sunt? Multa. Sunt enim colore nigro, fulvo, flavo, albo et albo nigroque. Sunt etiam ursi Teddiani, qui numquam mordent, infantium delectamentum. Omnium maximus et ferocissimus est ursus horribilis nostrorum Montium Saxosorum. Turpissimus est ursus Syrius. Scriptura sacra nos certiores facit adolescentem Davidum unam ex iis interfecisse; beneficium fuit bestiam tam turpem miseramque occidere.

We of this day have seen the American Republic attain the position of greatest power and influence in the world. But many signs of disintegration are patent. If the American Republic can be spared the fate of the Roman Republic, it will have to accept the counsel which Rome spurned.

NOTES

¹ *Imaginary Conversations*, London, J. M. Dent & Co., 1901, Vol. II, p. 29.

In a note Charles G. Crump says: "In this Conversation Landon introduces Cicero and his brother Quintus—not Quintus as he spells the name—talking together not long before the date at which they were both put to death."

² *Cambridge Ancient History*, IX, 276.

³ *Cicero on the Commonwealth*, Sabine and Smith, The Ohio State University Press, Columbus, 1929.

⁴ "The Revival of Natural Law," XVII, *Notre Dame Lawyer*, No. 4 (June 1942).

⁵ See also George H. Sabine, *History of Political Theory*, New York, Henry Holt & Co., 1938, p. 163.

⁶ For a brief summary of Cicero's philosophy of life, government, and law, see the last chapter of *Eternal Lawyer—A Legal Biography of Cicero*, New York, Macmillan, 1947.

Quo cibo vescuntur? Omnes, urso albo excepto, mel malunt, cuius causa, ira apium sprete, arbores altas ascendere solent. Fama est etiam—crede vel noli—deceptos murmure filorum telegraphicorum longurios interdum eos ascendere mel sperantes. Sunt qui formicas edant. Plures alia insecta libenter devorant quorum causa saxa evertunt. Ursi nigri baccae libentissime carpunt erecti sicut homines.

Tandem pingues extremo autumno facti secedunt in latebras ubi totum hiemem dormiant. Adipem suum lente consumunt. Fama est etiam eos sugare suos digitos. Ibi catulos usque ad tres pariunt, qui mire parvuli sunt, caeci glabrique. Vere primo egrediuntur, macrae sed beatae, copiam immensam sperantes insectorum, baccarum mellisque. Curriculum vitae ursinae de integro initur.

ANON.

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Toward a New Renaissance

Ernest Hunter Wright

ONLY FIVE AND THIRTY years ago, with Paul Elmer More as prophet in the olden Nation: "If it be true that in some of our colleges there are now instructors in English who know no Greek"—and a dire forecast followed for the fate of the American mind in that all but unbelievable event. So recent are the words, and so many of us are still left who can seem to hear them falling from the lips of Mr. More, that it is hard to bear in mind all that has happened since he uttered them. If Mr. More could come back to us now he would find many a professor of English, as of any other modern literature, who is wholly innocent of Greek and fairly (or far more than fairly) innocent of Latin too. If he annually sat advising a small army of aspirants for doctoral honors, and for subsequent professorships, in the various fields of modern letters, he would discover that three out of four of them have never had a word of Greek, and that many of them have had precious little Latin, or even none at all. He would learn that out of some seven hundred colleges in America, not one requires any Greek for admission or for graduation, and that only about ten—no one of them among the best-known—require any

Latin. He would behold a certain number of colleges in which no Greek or Latin is now taught, and a certain number of preparatory schools in which the study of the languages is actually forbidden. He would see schools of theology, including some of the very best, in which not a word of Greek or Hebrew is required for graduation. After many more surprises, he would even find a few graduate courses in the Greek philosophers offered in our leading universities by men who cannot read a word of those philosophers in their own language. At this point we may leave Mr. More passing from dismay to stupefaction, and to what would have to be, even for him, speechlessness.

In the steps of Mr. More I have now wound my way into the heart of my subject, and at once I may put forward my first theme, all bold and bare. It is that the heaviest loss by far which the *illuminati* of the western world have ever suffered has been the decline, now so nearly total, in their familiarity with ancient thought and art. This would seem to need no argument. In the literary art, for instance, it is the heaviest loss because, until a very recent time at least, the ancient masterpieces were the models upon which nearly all our modern forms were principally molded. They were the founts that fed most of the main streams of fair letters in the modern world. And how are we to understand those streams unless we can trace their swelling waters to their sources? It has been said that all the pains required to master Greek and Latin are well spent if in reward we learn how to read *Lycidas*, and in that aphorism lies nearly all I have to say. We are hardly reading *Lycidas* so long as we are ignorant of the long tradition, Greco-Roman and Judaic-Greco-Christian, which was moving in the mind of

(After long and distinguished service in the Department of English and Comparative Literature of Columbia University, Ernest Hunter Wright is now one of the illustrious company of the *emeriti*. Interested in many things, among them English thought in the eighteenth century, chess, and Rousseau, he brings us here a few urbane observations on the preparation of teachers of literature who must perforce, by whatever theory, form the central *cadre* of instruction in the liberal arts. Whether post-classical literature can be taught by those who possess only secondary knowledge of the Greek and Roman classics, and the theory, spirit, and culture which produced them, is a question often raised but seldom faced.)

We have so long considered Cicero as the great orator, as the model for letter-writing, as the inventor of our philosophic terminology, and as the master of rhetoric, that we have lost sight of his contribution to the law and the majesty of his pronouncements regarding the foundation of human rights—*jus naturale*. It is time now that we read again his orations, his *de Officiis* and his *de Republica*, and consider what is said instead of how it is said. His writings carry a very practical contribution to our most urgent need.⁶

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—Liber Animalium

URSUS

DE URSIS EST una res singularis, quod nusquam gignuntur nisi in hemisphaerio septentrionali. Hanc quidem partem mundi ita malle videntur ut etiam in caelo septentrionali duae ursae inveniantur, quae ursae maior et ursae minor appellantur. Circum polum caelestem lente circumvolvuntur haud aliter atque ursae circumambulat circum palum ad quem catena religata est. Ultra lineam equatoriam ursus verus non gignitur.

Quot genera ursorum sunt? Multa. Sunt enim colore nigro, fulvo, flavo, albo et albo nigroque. Sunt etiam ursi Teddiani, qui numquam mordent, infantium delectamentum. Omnium maximus et ferocissimus est ursus horribilis nostrorum Montium Saxosorum. Turpissimus est ursus Syrius. Scriptura sacra nos certiores facit adolescentem Davidum unam ex iis interfecisse; beneficium fuit bestiā tam turpem miseramque occidere.

We of this day have seen the American Republic attain the position of greatest power and influence in the world. But many signs of disintegration are patent. If the American Republic can be spared the fate of the Roman Republic, it will have to accept the counsel which Rome spurned.

NOTES

¹ *Imaginary Conversations*, London, J. M. Dent & Co., 1901, Vol. II, p. 29.

In a note Charles G. Crump says: "In this Conversation Landor introduces Cicero and his brother Quintus—not Quintus as he spells the name—talking together not long before the date at which they were both put to death."

² *Cambridge Ancient History*, IX, 276.

³ Cicero on the Commonwealth, Sabine and Smith, The Ohio State University Press, Columbus, 1929.

⁴ "The Revival of Natural Law," XVII, *Notre Dame Lawyer*, No. 4 (June 1942).

⁵ See also George H. Sabine, *History of Political Theory*, New York, Henry Holt & Co., 1938, p. 163.

⁶ For a brief summary of Cicero's philosophy of life, government, and law, see the last chapter of *Eternal Lawyer—A Legal Biography of Cicero*, New York, Macmillan, 1947.

Quo cibo vescuntur? Omnes, urso albo excepto, mel malunt, cuius causa, ira apium sprete, arbores altas ascendere solent. Fama est etiam—crede vel noli—deceptos murmure filorum telegraphicorum longuios interdum eos ascendere mel sperantes. Sunt qui formicas edant. Plures alia insecta libenter devorant quorum causa saxa evertunt. Ursi nigri baccae libentissimae carpunt erecti sicut homines.

Tandem pingues extremo autumno facti secedunt in latebras ubi totum hiemem dormiant. Adipem suum lente consumunt. Fama est etiam eos sugare suos digitos. Ibi catulos usque ad tres pariunt, qui mire parvuli sunt, caeci glabrique. Vere primo egrediuntur, macrae sed beatae, copiam immensam sperantes insectorum, baccarum mellisque. Curriculum vitae ursinae de integro initur.

ANON.

Proposed:

... a doctoral degree in the liberal arts
involving a "decent familiarity" with the ancient Classics

Toward a New Renaissance

Ernest Hunter Wright

ONLY FIVE AND THIRTY years ago, with Paul Elmer More as prophet in the *Olden Nation*: "If it be true that in some of our colleges there are now instructors in English who know no Greek"—and a dire forecast followed for the fate of the American mind in that all but unbelievable event. So recent are the words, and so many of us are still left who can seem to hear them falling from the lips of Mr. More, that it is hard to bear in mind all that has happened since he uttered them. If Mr. More could come back to us now he would find many a professor of English, as of any other modern literature, who is wholly innocent of Greek and fairly (or far more than fairly) innocent of Latin too. If he annually sat advising a small army of aspirants for doctoral honors, and for subsequent professorships, in the various fields of modern letters, he would discover that three out of four of them have never had a word of Greek, and that many of them have had precious little Latin, or even none at all. He would learn that out of some seven hundred colleges in America, not one requires any Greek for admission or for graduation, and that only about ten—no one of them among the best-known—require any

Latin. He would behold a certain number of colleges in which no Greek or Latin is now taught, and a certain number of preparatory schools in which the study of the languages is actually forbidden. He would see schools of theology, including some of the very best, in which not a word of Greek or Hebrew is required for graduation. After many more surprises, he would even find a few graduate courses in the Greek philosophers offered in our leading universities by men who cannot read a word of those philosophers in their own language. At this point we may leave Mr. More passing from dismay to stupefaction, and to what would have to be, even for him, speechlessness.

In the steps of Mr. More I have now wound my way into the heart of my subject, and at once I may put forward my first theme, all bold and bare. It is that the heaviest loss by far which the *illuminati* of the western world have ever suffered has been the decline, now so nearly total, in their familiarity with ancient thought and art. This would seem to need no argument. In the literary art, for instance, it is the heaviest loss because, until a very recent time at least, the ancient masterpieces were the models upon which nearly all our modern forms were principally molded. They were the founts that fed most of the main streams of fair letters in the modern world. And how are we to understand those streams unless we can trace their swelling waters to their sources? It has been said that all the pains required to master Greek and Latin are well spent if in reward we learn how to read *Lycidas*, and in that aphorism lies nearly all I have to say. We are hardly reading *Lycidas* so long as we are ignorant of the long tradition, Greco-Roman and Judaic-Greco-Christian, which was moving in the mind of

(After long and distinguished service in the Department of English and Comparative Literature of Columbia University, Ernest Hunter Wright is now one of the illustrious company of the *emeriti*. Interested in many things, among them English thought in the eighteenth century, chess, and Rousseau, he brings us here a few urbane observations on the preparation of teachers of literature who must perforce, by whatever theory, form the central *cadre* of instruction in the liberal arts. Whether post-classical literature can be taught by those who possess only secondary knowledge of the Greek and Roman classics, and the theory, spirit, and culture which produced them, is a question often raised but seldom faced.

Milton as the poem grew within him. But *Lycidas* is only one short poem: put beside it all the other masterpieces in the modern world of which the same is true, and we have a measure of our loss. And we know what is the most crippling disability of the scholar in our day.

So familiar is all this that we have almost ceased to speak of it, and have almost managed to forget about it. As with various other obvious facts of an unpleasant kind, we mostly carry on by just ignoring it, as if our solace lay in closing our eyes to our main misfortune. The only comfortable thing has often been to look away from a loss that has appeared irreparable. For never again, in all seeming, could the art and thought of Greece and Rome have such a meaning for our world as they had held for it through nearly twenty centuries of the past.

The losers are by no means the few classical scholars who remain with us. These are still at home in Arcady. To be sure, their Arcady has come to feel a good deal lonelier than it used to be in former days. Once they could talk about their lore with all the rest of us, and we with them, as in a family; because the lore was the inheritance of all of us, and because Latin was the *lingua franca* of our commonalty. Now they must talk all but entirely among themselves, and by that token they are in continual danger of sinking into jargon. But the true losers are in the little army of the rest of us who are trying to master a modern art without any fit acquaintance with the ancient art out of which it was born. If our dwindling friends in the classics are rather lonely in their Arcady, the little legion of the rest of us are exiles from it. We are trying to be heirs of the great tradition while remaining ignorant of our heirloom. A peculiar plight!

At this point I am going to risk an idea in which I hope there may be rather more than half a truth. The idea is not at all essential to my argument, but it clears a path for the proposal I am soon going to offer for a way out of our plight.

When the serious study of our modern literature got under way, less than a century

ago, the only models for the men who were breaking ground in the modern field were those who had long been tilling in the ancient one. The newer scholars were perforce the pupils of the older ones. After many centuries of devotion those older scholars were a bit inclined to feel that the main truth about the masterpieces of the ancient past was nearly all in, and was all familiar. They did not mean, of course, that there could never be any more to say about Seneca or Sophocles—your scholar is seldom so mute as that; but they were rather prone to feel that, with so much already in the record about the masters, they might as well look for a field in which the gleanings would be richer. There was only one way to look, and that of course was backward; so they were tending to push back into earlier times and older sources, into antiquities and archaeology.

"The march of the human mind," said Burke, "is slow." The electric bulb above the desk at which I write these words is set atop a shaft that is contrived to look as much as possible like my granddam's tallow candle, even to the fat tears of melted grease that seem to trickle down its sides; and so with many a million other bulbs in our inventive land. No one familiar with the ways of the human mind will be surprised to learn that the modern pupils of the ancient scholars tended to begin with the antiquities in their new fields—with results which in a moment are going to look extraordinary.

It was in Germany that these modern scholars first came into their own, and it was there that the passion for antiquities prevailed from the beginning. Half a century ago (*quantum mutatus!*) any book of learning was likely to include three times as many references to authorities in German as in any other language, if not in all other languages. Those of us who were in college at that time were largely taught by men who had in turn been taught in Germany; for it was to Germany that most Americans had gone, and many were still going, for all education above the college level. It may seem a bit quaint now that for a doctorate in "English" an American of that day was likely to go to Germany, and that even

later those of us who stayed at home for the degree were likely to read more German than English in pursuit of it. But all of us knew what the august oral examination for the degree in any German university was like. Even the aspirants whose main interest lay in the more recent centuries could do well enough with fairly meager answers about Milton and Pope, Johnson and Wordsworth, but woe betide them if they were found wanting in their Old High German or in various other branches of the ancient Germanic speech! Thus did the antiquities hold sway from the start.

Such was the system that came over to America, where it endured for long and in good measure still endures. For anyone who may not be familiar with its operation I may give a few examples out of hundreds lying at my hand. I could tell of many an "oral" in which, whatever the main interest of the probationer under test, all but the closing quarter of an hour was spent on matters prior to Chaucer, and much of it outside England and outside literature. If William Allen Neilson were still living I could call on him once more to witness his continual vexation when in the final fifteen minutes of an oral he was asked to question the candidate on everything this side of Chaucer. I may tell of an experience I had just forty years ago when I was nearing my own doctorate in English. One day the head of my department took me aside to tell me I was likely to be kept on at the university as an instructor, and to advise me for that reason to take two or three additional courses. It was known by this time that I was never going to be a linguist, and that I should be asked to adopt the Romantic Movement as my field of work. Yet the first extra course commended to me was a course in Gothic. Naturally I took it, and it did not bite me. I have no quarrel about that. But I have a quarrel all the same, and a great big one: during all that time no one asked me whether or not I knew a word of Greek.

That was in 1908. Thirty-three years later a man came to see me who had recently taken his degree at a sister university. Foreign by birth, he had had most of his education in Europe, but had come over to America for his

final degree. He was equally at home in English, French, and German, and was thus a natural student of "comparative" literature, with a main interest in the eighteenth century in the three countries concerned. But whatever his main interest he was offering three languages, and he was required to qualify in some of the antiquities of all three. So he had to master Gothic, Old High German, Middle High German, Old English, Middle English, Old French, and Provençal. "And in all that," I inquired, "did anybody ask whether you knew any Greek?" With a smile he answered, "Not a soul."

Over this I submit that there must have been laughter in heaven, with every single author who has ever made a mark in literature joining in the chorus.

... Nay, Professor, I pray you do not turn your face from me in the belief that I am merely opening one more assault on "Gothic" or on any other rational study. For a given scholar any of the studies I have mentioned may be the main thing in life. For a medievalist many of them may be indispensable (though no more so than Latin). For any scholar I would make it possible to go as far as may be in any field of his choice. For all scholars I would open avenues into all the fields of learning and culture. Only, sir, I would have them all make serious choice of those fields of culture and of learning which will be of most importance to them in their mission of helping to form the mind of their generation. And I am certain that for almost any scholar in *modern literature* the lore of Greece and Rome remains of an importance that is transcendent. That is why I seem to hear laughter in heaven when that lore is neglected while various lesser things are still required. On this I do not see how there can be a rational disagreement.

I am not unaware of a pale argument that has been used, time out of mind, for the requirements in question. "Students of literature are forever dealing with the indeterminate, the impalpable, the indefinable. Somewhere they must have a body of hard fact, by way of a discipline which otherwise they will not get. So although we may require no other

single thing of all of them, we must always require a measure of primitive linguistic." I do not reply that presumably they chose to study literature because it is an art and not a science. Neither do I mention any of the four other answers that now occur to me. I will rest upon a single question: does anyone believe that Gothic and Old Norse are better discipline than Greek and Latin?

In the forty years since I took a little Gothic and neglected so much Greek, I have never started an inquiry at any point in modern literature that did not lead me back to Greece. At the present moment, for example, I am working at a book that started long ago in an attempt to tell just what Wordsworth meant to say in the famous *Ode* which is mis-called *Intimations of Immortality*. When I began this I thought I was going to write only a short essay. It has now grown into a considerable book, and the book now opens, quite properly I may say, with Heraclitus in Greece and with Moses in Judaea. If only I had known that I was ever going to start a book like this, how I could have prepared for it in the days of my youth! For in all I am here saying I am speaking out of my own weakness. All too well I know that through the years my greatest disability has been the one I am deploring in the rank and file of my profession.

For some pages I have been speaking only about literary studies, since I thought I could be clearest if I kept within my own fold. By that token I do not need much space to add that all of this is true about the study of philosophy and almost equally about that of the fine arts, of various fields of history, and of still other subjects. This is so obvious that there is no need to toil over it.

There is need to do something about it, and I propose, simply but firmly, that we go into action. I do not think it will be hard to act effectively.

I have no notion of suggesting that we send apostles through the land to plead with all our boys and girls to study Greek and Latin. There are few surer ways of wasting breath. The time for that is gone, and probably forever. I am quite aware that most of the boys and girls are not going to have any great need

of Greek and Latin, and that many of them could never learn enough to matter anyhow. Whether or not I would rather see them studying these than some of the things they do study, I agree that for most of them there are other things that will be of more importance in the complicated world where they are now to live.

But for the scholar—for the interpreter of letters, of philosophy, of any liberal art! For the little legion of men and women to whom the busy world entrusts the great tradition of its thirty centuries of humanism! For these is there any other thing in the domain of learning half so important?

This leads straight to the proposal which I have been promising, and which I believe to be as practical as any general crusade for the classics is impractical.

The men and women to whom the busy world must now entrust the great tradition of humanism are nearly all bred in our universities. A great number of them remain there; they are our modern "schoolmen," the doctors of our schools. But in the liberal arts at least we have just been noting what a scant and starveling doctorate is theirs unless it have a firm foundation in the immemorial classics. My proposal is simply that we give it such a suitable foundation.

I propose that in the liberal arts we institute a doctoral degree, optional perhaps at first, obligatory perhaps later, for which a decent familiarity with the ancient classics will be one of the requirements. At the moment we need not go into all detail about the character of the degree. The detail may well vary somewhat in various places, and some of it may well be left to the lessons of experience. But in general I would suggest something like the following idea. The aspirant for this degree must read one of the ancient languages with ease—with *real* ease. He must have at least a fair acquaintance with the other ancient language. And in his doctoral oral he must include one considerable subject from the art or thought of the ancient world. These requirements will be in addition to all those he must meet in the field of his choice, or in some cases in substitution for part of them.

This at least will go a long way. If our young doctor has the knowledge of the ancient tongues I have described, he will be ready to use them in his further progress through his career. If in his oral he can qualify in some such field as ancient drama or ancient epic, in Plato and Aristotle, or in the Greek and Roman Stoics, he must needs have a considerable mastery of ancient art and thought in general. He will have laid a good foundation. He will start with the posthumous blessing of Paul Elmer More and of a host of other masters in the great tradition—all of whom will otherwise be sadly grinning at him. He will have an equal blessing from many a dean and president who are searching for men like him and are not finding them.

I am sure all this is practical, for I am sure that once our young scholars are brought to see that otherwise they will go through life with a crippling disability, they will eagerly embrace the opportunity I am suggesting. Here I may say that I am speaking from experience. Under my own guidance in the past few years I have seen a good many of them do it, and with all due honor.

I see nothing Utopian in the idea. It is not so very hard, for anybody who can be a scholar, to learn Greek or Latin in the way I have described. Everybody used to do it who

had any fit education at all. Dr. Johnson had a good deal less schooling than any college graduate now in America, but he could write Latin prose or verse with ease, and could speak the language. At the age of thirteen Thomas Hobbes translated the *Medea* of Euripides into Latin iambics. Nor do we need to point to men of genius for examples, or to go far back into the past. In our own time an undergraduate in "greats" at Oxford or at Cambridge had to write reams of Latin and Greek verse and prose for his degree of Bachelor of Arts. (Which may be one of the several reasons why Greek and Latin have gone out. But that is another story, and would need another essay. Let it pass now, with only a hope that if the reform we are proposing can go forward, our classicists will help it on with some reform on their own part.)

Meanwhile, in good hope, I deliver the idea of this essay to the faculties of liberal arts in college and university, to the powerful learned societies in the fields of art and thought concerned, and to the trustees of the great tradition everywhere. Surely that tradition is one thing to which we may cling with love and pride in the shattered and distracted world through which we are called to pass. If the present idea may find favor, there will be no great trouble in putting it into action.

WILLIAM AND MARY LATIN INSTITUTE

THE ELEVENTH INSTITUTE on the Teaching of Latin will be conducted for the usual three weeks at the College of William and Mary from June 27 to July 16. The tenth Institute last year was attended by teachers from 16 states.

The Institute program will include lectures on curriculum organization; practice in the use of Latin conversation and the word-order method in reading Latin; an afternoon workshop for developing individual problems; and observation of an afternoon class with a critique on its work. The regular members of the faculty, Professors A. Pelzer Wagener

and George J. Ryan, will be assisted by Gertrude J. Oppelt, chairman of the foreign language department of South Side High School, Fort Wayne, Indiana. Courses other than those listed above will be given for credit. Attendance is limited to thirty members and early registration should be made. A special bulletin will be sent upon request; credit of four semester hours is given.

During the second week of the Institute a series of lectures will be delivered by Professor George E. Mylonas, Professor of Art and Archaeology and head of the department at Washington University in St. Louis.

Compilers of universal knowledge
from Varro to Vincent of Beauvais.

Famous Latin Encyclopaedias

Eva Matthews Sanford

ENCYCLOPAEDIAS have been an indispensable element in both individual and institutional libraries for two thousand years. It seems rather paradoxical, therefore, that (according to the *New English Dictionary*) their dignified name is a late and spurious coinage. Contrary to the general assumption, the Greeks did not have a word for these reference books, though, as so often happens, they did provide material for the word. Encyclopaedia is a late Latin transliteration of a pseudo-Greek form, which occurs in manuscripts of Pliny and others, where *ἐγκύκλιος παιδεία* is used for the curriculum of the liberal arts. Is it unworthy of a classicist to consider it a blessed dispensation that careless scribes omitted a syllable when they condensed this phrase into a single word? It is somewhat surprising, also, to learn that encyclopaedias were not given this name before the seventeenth century, though their range of material and their compilers' knowledge had long been described as encyclopaedic.

The first Latin encyclopaedias were lost to the world of scholarship within a few centuries after their publication, a loss the more unfortunate when we consider how honored modern editors would be, if reviewers praised their work in the terms Cicero addressed to

his contemporary, Marcus Terentius Varro:

Your books seem to have brought us home again, when we were wandering as strangers in our own city. . . . You have made clear to us the age of our fatherland, the computation of times and seasons, our religious rites and priestly training, our domestic and military discipline, geography and topography, the names, functions, and causes of all things divine and human. You have shed much light on our poets, on Latin literature and the Latin language. . . .¹

Varro's vast learning was, to be sure, poured forth in many works, but two of these deserved Cicero's eulogy in their own right, and together established a standard for later works of reference. The first, *Antiquitates rerum humanarum et divinarum*, was preserved for several centuries. Much of its lore was transmitted to later scholars, notably through citations by the grammarian Priscian, and by Augustine, in *De civitate Dei*. The other was the first comprehensive handbook of the liberal arts, not yet reduced to the later norm of seven, for Varro's *Disciplinarum libri IX* included medicine and architecture as well as grammar, rhetoric, dialectic, arithmetic, geometry, astrology and music.

A hundred years later, Pliny the Elder, whose love of reading and note-taking showed that nature intended him for an encyclopaedist, published his *Naturalis historia*, compiled from the works of some four hundred and seventy writers. This was a truly staggering task for one man, even with the aid of good research assistants, especially when we reflect that bulky wax-tablets had to perform the function of the now indispensable card index. (Until paper became cheap and plentiful, encyclopaedists had perforce to content themselves with a topical arrangement of their material, which to some extent compen-

Our author holds the doctorate from Radcliffe College, and has also studied at Yale University. She has travelled and studied widely abroad, which activities have included a year at the American Academy in Rome. She has taught at Flora Stone Mather College of Western Reserve University, and is at present associate professor of history at Sweet Briar College. Her interests include ancient history, especially in the Roman field, and the survival of the Latin tradition through the Middle Ages. Her publications include *The Mediterranean World in Ancient Times*, and contributions to classical and mediaeval periodicals.

sated in continuity for the loss in readiness of reference, as compared with modern alphabetic order.) The product was not a mere compilation, for Pliny's own reflections give his work the unity and personality lacking in composite modern encyclopaedias, however much the latter gain through the authoritative presentation of individual subjects by specialists. There is more than a touch of irony in the deprecatory tone with which Pliny begins his description of his book. He disclaims the genius that enables other men to write of a diversity of alluring and soothing subjects:

My subject is a dry one, the nature of the world, that is, life, and this too in its least elevated form, with many topics that call for rustic, foreign, or even barbarous terminology, for which an apology is due. The author's path is an untrodden one, and uninviting for the mind's pilgrimage; there is none among us who has attempted to pursue it, none among the Greeks who has dealt single-handed with all these topics. . . . It is a difficult task to give an air of novelty to old themes, authority to new ones, lustre to well-worn topics, light to the obscure, charm to the boring, credit to the dubious, nature to all, and all that is her own to nature. Hence, however incomplete our success, the scope of our undertaking is truly beautiful and glorious.²

Though Pliny emphasized the liberal arts as the core of his undertaking, he organized his material on the basis of natural history, from the mundus as a whole to its minute particles, the infinite varieties of gems; human arts and inventions and beliefs are introduced at appropriate points in the survey of the physical world. The first book offers an extensive table of contents, which not only facilitates reference to individual topics, but gives him opportunity to list his authorities and to count up the number of "facts, investigations, and observations" that each book contains.

The *Natural History* had a happier fate than Varro's encyclopaedic works; many complete manuscripts are preserved, and there have been numerous editions since the *princeps* of 1469. The excellent text and translation now being issued in the Loeb Classical Library should win it many readers among classical students. Later scholars paid Pliny the compliment of excerpting his work in turn for

their various purposes. One famous example is the *Collectanea rerum memorabilium* of Solinus, which was probably published in the middle of the third century, and was the standard source of geographical lore for many centuries. Another, with a very practical purpose, is the *Medicina Plinii*, compiled in the fourth century from Pliny's accounts of the healing drugs obtained from plants, trees, animals and minerals, and of medicinal waters. It was originally intended to make travellers independent of unscrupulous quacks, but it also served as a medical handbook in monastic infirmaries.

Isidore of Seville

FIVE AND A HALF centuries passed before another encyclopaedia of comparable importance was compiled, though various scholars in the interim produced extensive works of reference, in the effort to transmit the torch of classical learning to their own and later generations. None of these, however, approached the comprehensive character or the wide and lasting influence of the *Etymologiae*, or *Origines* (the alternative form is the author's Latin translation of the Greek title preferred in the manuscripts), composed by Isidore, who was bishop of Seville during the first thirty-six years of the seventh century.³ This work, like Pliny's, is the fruit of wide reading in a well-stocked library, even though Isidore quoted from early Latin writers and other recondite texts, chiefly at second and third hand, without mentioning the intermediate sources. It soon became an indispensable handbook, as numerous manuscripts from the eighth century and later testify. The seventh-century copies were presumably worn out by constant use, or discarded in favor of new ones in the more legible scripts of later periods. It is regularly listed in library catalogues of the Carolingian Age and later, and is frequently cited, often without a credit line, by mediaeval writers. Indeed, the modern student who wishes to read mediaeval literature intelligently, will find Isidore's encyclopaedia almost as essential for his work as the Bible, St. Augustine, and the works of Vergil.

It is a survey of human knowledge, in terms

of the current synthesis of the Christian, Hebrew and classical traditions. It is at once a dictionary, inspired by its author's conviction of the philosophical value of words, and a handbook of the liberal arts, the institutions and tools of church and state, the cosmos and man, the microcosm, and the arts and crafts by which men utilize the gifts of nature for their own purposes. From the point of view of modern scholarship it affords a very imperfect introduction to these fields. Isidore's devotion to the philosophy of words did not inspire him to improve on the naïve etymologies that he found in his classical and contemporary sources. In natural science also, he perpetuated the misconceptions of his own, and, we must admit, of Roman times as well, and sometimes garbled the statements found in his authorities. But in general it is fair to give him the benefit of the apology that he himself made for the contradictory accounts of the founding of ancient cities: "We should not condemn these thoughtlessly, for antiquity itself created the error."⁴ If he never rose above the level of his authorities, he did not often sink below it. He furnished students and teachers for the next thousand years useful answers to the questions inspired by the reading of classical texts. Though the food he offered to readers hungry for an understanding of the natural world was low in vitamin content, it provided enough calories to sustain their curiosity and interest till richer nourishment was afforded by translations from Greek and Arabic, and by the renewal of experimental science in the late Middle Ages.

The Seven Arts

BOOKS I TO III are a handbook of the liberal arts, the more useful because so few schools provided training in the full traditional curriculum.⁵ Students whose formal training had not gone beyond the elements of grammar and computation could fill in the gaps by reference to Isidore's survey of the seven arts, and in doing so, would gain familiarity with many Latin writers, albeit in the *disiecta membra* of brief quotations. They were given much food for thought in the classical definition of philosophy as "the knowledge of things human

and divine, combined with the study of the art of living," and in that of man as "an animal rational, mortal, earthy, two-footed, capable of laughter,"⁶ whether or not they ever learned more of the wisdom of Cicero and of Aristotle than Isidore (and Augustine) afforded. They would learn the names of the standard authorities for the different arts, and something of their history. They were warned against the pernicious influence of astrology, which was condemned by the arguments of Plato and Aristotle, as well as by Christian faith. The account of the conventional seven arts concludes with a characteristic symbolism: "The order of the seven secular disciplines was contrived by the philosophers to culminate in the stars, to the end that it might lead minds sunk in secular wisdom away from earthly things, and establish them in contemplation of the heavens."⁷

This would have made a fitting transition to the next major division of the *Etymologiae*, but Isidore felt impelled to provide for the whole man by adding the art of the body to those of the mind, and therefore compiled a book on medicine, which Varro had included in his list of the basic arts. Next, since man lives in a society ordered by law, and progressing through fixed times and seasons, he turned to law and chronology, with a brief historical epitome of the six ages of the world, up to his own time, for "the remainder of the sixth age is known only to God."⁸

The sixth book, on ecclesiastical offices, is focussed on Christian society, but it also includes an account of classical libraries and authors, with useful information on the book-trade. The survey of church offices concludes with an account of the pagan origin of many ecclesiastical terms. Book VII, on God, the angels, and the saints, gives the Roman names for priestly offices, as well as Hebrew, Greek, and Latin origins of Christian terms. In the next book, on the church and its sects, an account of heresies is followed by lists of pagan philosophers, poets, and sibyls, and there is an unusually long chapter on the pagan gods, very useful for readers of classical poets.

The ninth book returns to secular topics: languages, races, kingdoms, warfare, citizens,

and, as an aid to observation of Christian regulations on marriage, a chapter on the degrees of relationship. The languages and peoples discussed are drawn impartially from Biblical, classical, and contemporary sources. Roman political and military institutions are clearly presented, aside from a few conspicuous errors. The terms relating to citizenship, in particular, show a considerable interest in the varieties of municipal administration in the republican and imperial periods. The tenth book turns from society to the individual, and gives free rein to the author's etymological interests in a list of words for different types and classes of men. One example has a special interest for many readers of this JOURNAL; its rather invidious tone is mitigated somewhat by the fact that it is placed first under the initial T, a position which Isidore regularly assigned to the terms he considered most important:

Tutor, one who guards a pupil, that is, watches over him; of whom there is a vulgar saying, "Why do you give *me* advice? I buried both tutor and pedagogue long ago!"

Only two words are listed under H; *Honerosus*, which illustrates the cockney quality in Iberian Latin, and *Hypocrita*, the only word to which the honor of a long definition is given.

Man and his World

THE NEXT FOUR books deal with the physical world, beginning with the human body; twenty-one pages of the Oxford text are devoted to specific physiological terms. The six ages of man are followed by chapters on the monsters of classical fable, which seem to be born contrary to nature, but are not, since they too express their creator's will, and on instances of metamorphosis. The classification of animals is natural rather than scientific. One of the "minute winged creatures" is described in terms that make one sure the mosquito must have infested Seville in Isidore's day, and that are worthy even of the Anonymous *Liber Animalium*: *Sciniphes muscae minutissimae sunt, aculeis permolestae*.⁹

After thus listing the occupants of the

world, Isidore described their habitats. In his account of the universe and its parts, he began with the atom, which, in those Dark Ages, retained the full force of its negative prefix, as the indivisible minimum in every category, moment, grain, unity, point, or letter. His geographical sketch proceeds westward from Asia, the seat of Paradise, with many reminiscences of Biblical, Greek, and Roman history and folklore, and with general surveys of islands, promontories, mountains, valleys, and plains, and of the lower world, which is described in classical, not Christian terms.

In Books XV to XX we see man living and working in the world, using its resources and transforming them for his use. Here are the terms for cities and buildings, for types of soil and minerals, weights and measures, agricultural activities, and many varieties of trees and herbs. Wars, the law-courts, public entertainments and private sports, are grouped together, with violent attacks on the circus and theatre as haunts of the devil, and on dice as the source of cheating and perjury, violent quarrels, and loss of the players' worldly goods. These passages are exceptional in Isidore's generally objective work, and were much used by later moralists.

Classical Antiquities

THE LAST TWO books are rich in detail for the student of classical antiquities, and would provide adequate captions for many of the illustrations in our handbooks of Greek and Roman private life. Long lists of terms used in the crafts of shipwrights, smiths, and builders, in the decorative arts, and the textile industry, are followed by a discussion of the types of clothing and bodily adornment used by different races and by the two sexes, including the mirrors, hairpins, and perfume-bottles essential to the well-dressed woman. If the seductive nomenclature of the modern seller of perfumes had its counterpart in Isidore's day, the good bishop suppressed it, for he uses only the unattractive phrase *olfactoriola vascula*, quite lacking in consumer appeal. A rather hasty miscellany of terms for furniture, household utensils, food and drink, vehicles, razors, curling-irons, timepieces,

farm and garden tools, and horse-trappings concludes the work, which Isidore did not love to revise. Had he done so, we might expect a less anticlimactic conclusion, and a preface explaining the organization of his material. However, one readily grasps the appropriateness of first equipping the reader's mind with a knowledge of the liberal arts, as the tools for a better understanding of his church, society, his body and his world, and then summarizing the arts and artifices of daily life.

Rhabanus Maurus

EARLY IN THE NINTH century, Rhabanus Maurus, abbot of Fulda, and renowned as the founder of German scholarship, introduced Isidore's encyclopaedia to his native land in a revised version, which he called *De rerum natura*.¹⁰ Though this work did not supplant Isidore's original, it was widely copied, in one case with a wealth of illustrations far surpassing the diagrams and sketches that accompany Isidore's text.¹¹ Rhabanus kept most of the material of the *Etymologiae*, but omitted or abbreviated some passages, and added many Biblical citations and allegorical interpretations, which give the work a more ecclesiastical and less philosophical character. His preface underscores this altered emphasis, for he lists his subjects as: *de rerum naturis, et verborum proprietatibus, nec non etiam de mystica rerum significatione*.¹² His rearrangement of the material produced a more logical, though somewhat less provocative, sequence of topics, which, like his additions to the text, subordinates the secular to the Christian element. So he proceeded from the creation of the world, the Trinity, and angels, to the patriarchs and prophets, evangelists and apostles, the various classes of Christians, the Scriptures, and church offices and ritual. His accounts of men and animals, and of the universe and its parts, follow Isidore's general order. He breaks up the consecutive account of the liberal arts, inserting these, with Isidore's exposition of medicine, law, and chronology, at various appropriate points. Very little classical material is omitted, and the allegorical interpolations were a fruitful addition from the point of view of his contemporaries, and of subse-

quent times. We must remember that plagiarism did not become a misdemeanor until the printing-press gave rise to copyright legislation. When individual copies of books were laboriously transcribed, this adaptation of other men's work to serve the needs of one's own public was a natural and legitimate practice. Indeed, Isidore, in less wholesale fashion, furnished precedents for Rhabanus' appropriation of his work, in his own serving up of scraps from his Homeric predecessors' banquets.

Honorius of Regensburg

ISIDORE'S *Etymologies* and Rhabanus' revision met the needs of the studious public so well that scholars did not resume the arduous task of compiling encyclopaedias until the twelfth century. Honorius Augustodunensis of Regensburg completed his *Imagomundi* about 1122, and revised it repeatedly during the next thirty years.¹³ His work was inspired by a sincere desire to share with readers who lacked adequate libraries, or sufficient energy for independent research, his lively appreciation of the beauty and order of the created world: "for it seems pitiful to look daily at things created for our sake, and be as utterly ignorant about them as dumb beasts."¹⁴ The title symbolizes the varied content of his work, which presents "the whole order of the universe" as in a mirror. Honorius used a wide range of authorities, and constantly showed his interest in the actual world around him also. His work recalls Pliny rather than Isidore and Rhabanus, though he used all three, in its concentration on natural history as compared with their interest in etymology, allegory, and the liberal arts. Though Honorius did not contribute to the increase of scientific knowledge, he prepared his readers to profit by the new ideas that were presently to be made known to them. The many manuscripts, widely dispersed in European libraries, and the notable influence that translations and adaptations of the *Imago mundi* exerted on vernacular literature, show that his encyclopaedia was admirably suited to the interests of students of his own and later generations, who apparently welcomed the philosophic

tone of his exposition of the creation and order of the world, of time, and of created beings, and his references to notable events and sites in Germany. Though the epitome of world history which forms the third book is very brief, there is value for the student of history in the geographic portions of the work, and Honorius' interest in Hellenic history, and in the Roman Empire, ancient and mediaeval, deserves the attention of students of the history of ideas.

Vincent of Beauvais

AS THE GREAT popularity of the *Imago mundi* indicates, the time was now ripe for fresh surveys of the field of human knowledge, and numerous encyclopaedic works of varying range and merit were compiled in the next century. The greatest and most notable precursor of modern encyclopaedias was the *Speculum maius* of Vincent of Beauvais, which was completed at about 1244, and was reissued a decade later with its vast bulk divided into three parts, Natural, Doctrinal, and Historical.¹⁵ When one reflects on the small size of the average sheep, and the huge number of sheepskins needed to supply parchment for a single copy of a work three times as long as the Bible, to say nothing of the hours of scribal labor required, one feels added respect for the author and his corps of assistants, and for the Dominican love of scholarship which made the *Speculum maius* possible. In this work the ancient and Christian lore long familiar to mediaeval students is revised and supplemented in the light of the writings of Aristotle, and other scientific treatises recently made known to western European readers by translations from the Greek and Arabic. Since Vincent believed that education was the sovereign remedy for the miseries brought upon man by Adam's fall, he did his best, by this exhaustive presentation of the various fields of knowledge, to facilitate the cure, and advance the progress of civilization. The *Speculum maius* was too vast and too costly, and

for some readers, no doubt, too radical in its additions to the narrower range of classical and Christian learning made familiar through long acquaintance, to supersede the works of Pliny, Isidore, Rhabanus, and Honorius, but its influence was deservedly great, and its publication marked the high point of achievement in this field prior to the French encyclopaedias of the seventeenth century.

NOTES

¹ Acad. post. I.9.

² Preface, 13-15.

³ *Isidori Hispalensis Episcopi Etymologiarum sive Originum libri XX*, ed. W. M. Lindsay (Oxford, Clarendon Press, 1911), 2 vols. Extensive selections are translated in E. Brehaut, *An Encyclopaedist of the Dark Ages—Isidore of Seville* (Columbia University Press, 1912). Max Manitius, *Geschichte der lateinischen Literatur des Mittelalters*, I (Munich, Beck, 1911), 52-70 gives a sound critical sketch of Isidore's works, with a brief survey of the sources of the *Etymologiae*, as far as they had been investigated.

⁴ *Etym.* XV.1.2.

⁵ Recent reminders of this gap between theory and practice in the teaching of the liberal arts, however, tend to overlook the wide range of interest and information in their respective fields shown by marginal notes in the MSS of authors commonly studied in the mediaeval schools.

⁶ *Etym.* II.24.25.

⁷ III.71.41.

⁸ V.39.

⁹ XII.8.14.

¹⁰ The printed editions give the title as *De universo*. For an account of Rhabanus see Manitius, *op. cit.*, 288-302. The text is printed in Migne, *Patrologia Latina*, CXL.9-614.

¹¹ A. Goldschmidt, "Frühmittelalterliche illustrierte Enzyklopaedien," *Vorträge der Bibliothek Warburg* (1923-24), 215-226, gives an interesting account of the miniatures in the Monte Cassino MS, dated 1023 A.D.

¹² Some MSS, however, entitle the work *Rabani libri ethimologiarum*, or *Rabanus ethimologicon*, in recognition of its close dependence on Isidore.

¹³ For a general account of Honorius, and further detail on the *Imago mundi*, see E. M. Sanford, "Honorius, Presbyter and Scholasticus," *Speculum* 23 (1948) 397-425. Text in Migne, *Patrologia Latina* CLXXII, 115-188.

¹⁴ Preface, col. 119.

¹⁵ A new edition of this work is greatly needed. For a brief account of its character and importance, see B. L. Ullman, "A Project for a New Edition of Vincent of Beauvais," *Speculum* 8 (1933) 312-326.

We See By the Papers

Edited by William C. Salyer

DECADENT SUBJECTS, viz. English, Greek, Latin, and philosophy, have been banned from adult education classes in Soviet-occupied areas of Germany, according to a report from the British military government carried in an AP dispatch of March 3. American journalists were quick to see the point. Paul H. Hallett, in a column in the (Cincinnati) CATHOLIC TELEGRAPH REGISTER March 18, compares Julian the Apostate's attempt to stop Christianity in the fourth century by excluding Christian teachers from the schools of philosophy. (Clipping sent by Paul W. Harkins, College of Mount St. Joseph.) An editorial in the Chicago DAILY NEWS clipped by James F. Reilly, a graduate student at the University of Chicago, comments: "The Reds are far-sighted educators. No other languages have vocabularies and literatures so uncomfortable for tyrants."

FROM BEYOND THE IRON CURTAIN it might have looked like decadent preoccupation with a dead language when President Truman and Chief Justice Vinson disagreed on the correct version of Cato's famous theme song—"Carthago delenda est," or "Delenda est Carthago." Then the President displayed a decadent unconcern for gender and construction in his remark: "There have been statements in the Senate that 'Truman est delenda.' I have no ill feeling toward those gentlemen who would delenda est me." (St. Louis POST-DISPATCH March 29.)

The grammatical and historical considerations involved had recently been aired by the New York TIMES. Professor Harry L. Levy of Hunter College sent us the item of March 14. In an altercation of local interest in New York City, a telegram signed by Clendenin J. Ryan, concerning one Frank Costello, ended with the tag, "Delenda est Costello." The TIMES explained the background of Cato's propaganda campaign and then settled the issue of Ryan's Latinity. "A Latinist consulted yesterday concerning the phrase gave as his opinion that 'delendus est Costello'—the name 'Costello' being presumptively masculine whereas 'Carthago' is known to

have been considered feminine—would be the correct phrasing of the thought Mr. Ryan had in mind."

ANOTHER EXAMPLE of uninhibited Latinity noted by Professor Levy was quoted in John Crosby's column "Radio in Review" in the New York HERALD-TRIBUNE April 6. A certain "college man" in the N.B.C. publicity department is reported to have released the following: "New York, Mars XXI—Dean Martin Jerry Lewisque comedianes juvenes et unpraedictissimi in radio, suos spectaculos per N.B.C., Die Domini III (6:30-7 post meridian E.S.T.) commencerent. Mary Hatcher, stella pulchra cantanta in 'Oklahoma,' et quae recintius in rolis ducibus de movibus videbatur, erit member regulus de casto. Dick Stabile et sua orchestra accompanimentum pro cantabus de Miss Hatcher et Dean Martin donabunt." Perimus!

"PRESCRIPTIONS ARE written in Latin because Latin, a never-changing language [Notwithstanding N.B.C.—Ed.], is universally employed in medical practice. A Latin prescription written in America or England can be filled in Puerto Rico, Russia, or France, even though the pharmacist may not know a word of English." So runs an advertisement of a pharmacist in the Sturgis (Mich.) DAILY JOURNAL sent us by Professor Eunice Kraft of Western Michigan College, Kalamazoo.

ROMAN GODDESSES have lent the glamour of their names to the British dress industry, according to a note in the column "Over the Teacups" in the Toronto DAILY STAR sent in by Professor J. Hilton Turner of the University of Vermont. Matrons who need "oversize" dresses can avoid embarrassment by indicating their type as "Juno." Tall ladies ask for "Diana," while "Venus" of course means the perfect 34. "Phoebe" is for the shorter ones, and "Chloe" for the short and plump.

AN AUSTRALIAN WHEAT farmer's knowledge of Pliny was responsible for the change from binder to header and development of the combine, according to a book on present-day agriculture, *Harvest Triumphant* by Merrill Dennison. A

PLEASE TURN TO PAGE 521

Natural Frequency And Word Counts

William E. Bull

THE A PRIORI assumption upon which the theories of word counts have been established is that there exists, in the Platonic sense, a theoretical entity, a metaphysical reality, the relative frequency of whose elements may be adequately represented by a frequency curve. This entity is, of course, the Platonic, ideal language which is composed of words which are presumed to have a standard frequency of appearance when THE language is employed for communication.

There are three important questions pertinent to this conception of the problem the answers to which have been singularly neglected both by the scholars who prepare word counts and the teachers who construct language programs upon them. These questions are: (1) Does THE language actually exist? (2) Is the language of daily intercourse identical to THE language? and, (3) Does a frequency curve symbolize THE language or only the material from which it is established?

It will readily be admitted that the ideal, metaphysical language, the Platonic entity, cannot exist in either time or space. The language which provides the data for a frequency curve must, in contrast, have space-

SUMMARY

1. Any word count is a statistically valid report only on what is included in it.
2. Extremely high-frequency words are rarely the content-bearing elements of any communication.
3. Range and frequency of words are determined by two sets of forces: cultural and linguistic.
4. It cannot be assumed that there is a correlation between frequency and utility.
5. Word counts based on the hypothetical existence of THE (any) language as a static entity cannot be considered a valid representation of a people's cultural and linguistic activities, and hence are of dubious value from a pedagogical point of view.

time components. This inescapable necessity provides a major problem in word counting. Theoretically, if all linguistic activity could be halted and absolutely everything ever said or written in a given language could be tabulated and analyzed after the fashion of the *Thesaurus Linguae Latinae*, every word would occupy a fixed position relative to all other words on an ideal frequency curve. This compilation would undoubtedly be the most accurate facsimile of that eternal and immutable entity, THE language, that man could obtain statistically, and the frequency curve would have reached the absolute acme of perfection since all data would be included in it.

This ideal curve of THE language, however much of a fact or piece of knowledge it might be, would be without meaning in either time or space. It would not represent actuality at any point in the culture of the people using the language nor any locality within the territory embraced by that culture. It

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The editors hope to present in a future issue studies of how the questions raised here affect the teaching of Latin.

would not depict the language of contemporary man because of its archaic elements (*Absent thee from felicity a while, pal!*) and it could not represent any prior period in history because of its contemporary content (*O most Venerable Bede, now you're cooking with gas on the front burner!*). The "now" and the "then", the "here" and the "there" cannot be homogenized by statistical or lexicographical legerdemain.

The River of Language

LANGUAGE is like any ever-changing and ever-variable physical continuum. It cannot be identical to itself at any two moments in its history. The same language cannot be spoken twice. So if the same feat of statistical magic could be accomplished for any contemporary language, another dilemma would immediately arise: *the relative position of all the words on the ideal curve would be upset the instant any fact about it were reported in words.* We are, consequently, faced with the disturbing fact that no empirical method of statistical analysis will reduce either THE (Platonic) language or the pragmatic language to more than a dubious homogeneity. In the strict scientific sense, THE language, as a homogeneous and static entity, cannot be shown to exist and, as a result, no utilitarian frequency curve of its vocabulary can be established. It must follow that *any word count is a statistically valid report only on what is included in it.* A count does not represent THE language; it represents only itself, with all the limitations of time, space, sources, etc. which a constantly changing objective reality imposes on it.

Practice and Theory

THE PRACTICAL word-counter and the classroom teacher will, of course, be satisfied with something less than a theoretical ideal and may well protest at this juncture that a satisfactory approximation of what is happening in the current language may be obtained by statistical methods which will show the number of words a student meeting the language for the first time needs to acquire to

be able to speak, read, or write effectively, and, still more important, in what order he should learn these words.

The customary procedure in determining this practical list of useful words has been "to secure a representative sampling of the vocabulary of the whole range"¹ of the language and by plotting these words on a curve to establish a point of diminishing returns, that is, the point on the count-curve where the addition of more words only very slightly reduces the remaining total. All the words appearing before the point of diminishing returns make up the list of essential words and are considered important in direct relation to their frequency rating.

Considerable apparent validity is given to this method by the fact that this group of words invariably makes up an extremely high percentage of the total number of *running* words of the samples analyzed. By this method, for example, Diederich found that 21 Latin words comprise one-fourth of all the words a student "will ever read in Latin"² and that 1,471 words account for 83.5 per cent of the total number of running words in the three anthologies he analyzed.³ Similarly, Charles Voelker discovered that 50 words make up one-half of the spoken words in English.⁴ Miles Hanley found that 100 words give 122,480 of the 260,430 running words in James Joyce's *Ulysses*.⁵ This pattern seems to be universal in the European languages.* A study of 5,000 Spanish adjectives shows that 180 adjectives equal half the running total, 17 over one-fourth. A check of all the reflexive verbs in Ramón Sender's *El lugar del hombre* shows 17 verbs comprising five-eighths of the total.

* The general thesis being presented here is confined essentially to the European languages. In some Amerindian languages where formal "words" are not traditionally recognized, a different pattern of frequency would be expected. Certain elements of the language presumably would have higher frequencies than others since it is impossible for all to be present at once. If "elements" is substituted for "words" the thesis, theoretically, should apply in some degree to all languages.

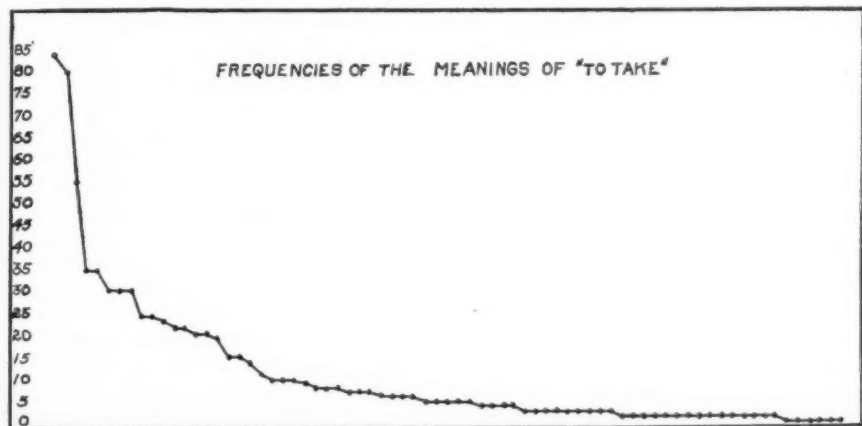
There can be little doubt that the majority of the running words of any language is composed of an extremely small per cent of the language's total vocabulary. Current opinion accepts this evidence at face value and concludes that the student who learns the proper set of words is capable of recognizing 75 to 85 per cent of the running vocabulary and is, therefore, adequately prepared to read or understand the whole language.

Frequency vs. Meaning

THERE ARE, however, a number of important problems which have been too lightly treated both in establishing these lists of words and in interpreting their value to the student once they are established. First, word frequency has been established upon the mere physical presence of the lexical units without regard for the multiple meanings of those units. The assumption that the frequency of a word equates in some fashion with the frequency of its meanings is demonstrably fallacious and most dangerous pedagogically. It would be rash indeed to expect a foreigner

who knows one or even two meanings for each word in Richard's Basic English list to be able to manage the 12,000 concepts capable of being expressed by those words. The optimism of Diederich which leads him to assert that after a student has learned 21 Latin words "he already knows the meaning of one-fourth of all the words he will ever read in Latin"⁶ needs to be considerably restrained. The unfortunate fact is that in order to make this statement actually mean what it appears to say the student would have to see each one of these 21 words used in sufficiently different contexts enough times to learn all of their meanings. Judging by the large variety of meanings and functions listed under these words in *Harper's Latin Dictionary* and the comparative rarity of many of these meanings and functions, by the time the student has read enough Latin to have met all of them, he does not need a word count; he already knows Latin.

The real significance of this aspect of the problem can, perhaps, be best illuminated by GRAPH I which shows the frequency of mean-



GRAPH I

100 additional entries are not shown on this graph. They would be distributed between 2, 1, and 0. Note that the shape of this curve is very much like any frequency curve. The figures at the left indicate the number of times the various meanings of "to take" occur out of a thousand examples of the verb in general, with 85 representing the most frequent meaning.

ings found for "to take" by Lorge and Thorndike.⁷ Of the 173 listings in their study only 21 appear more often than a ratio of 10 to 1000. The point of diminishing returns in learning the meanings of "to take" is, according to the vocabulary-count standard of measurement, certainly not much below 10 on this curve. This means that the "basic vocabulary" of "to take" represents approximately 5 per cent of its total meanings. More significantly, however, this graph demonstrates that the frequency of the lexical unit has no real pedagogical value since no beginning student can possibly come in contact with enough material to meet the majority of the meanings of words like *to take* in English or *facio*, *duco*, *mitto*, *video*, etc. with their compounds in Latin. This implies that the word has a false rating from the student's point of view and that the current philosophy is deceptive. Having learned the formal lexical unit and a relatively small percentage of its total meanings and functions does not at all guarantee that the student will be able to recognize those semantic values which he has never seen. Giving him the impression that he will, may actually produce an acute semantic blindness for all the varied possibilities of the word.

Frequency and Content

THE SECOND difficulty in the vocabulary counts is more intimately bound up with the fundamental nature of language and syntax and those objective realities which ultimately dictate both the frequency and range in vocabulary use. It is common knowledge that all frequency curves descend or ascend, depending on the method of plotting, with great rapidity and thereafter level off very slowly. (See Diederich's curve, p. 10, as an example.) Thus, in Latin, 127 words make up 45 per cent of Diederich's running total; in English 50 words comprise approximately one-half of Voelker's study and 40 per cent of Joyce's *Ulysses*. This means that the words which make up the semi-vertical portion of a frequency curve are extremely limited in number, really an insignificant portion of the total number of words which a student learn-

ing a language must memorize. These few words, in relation to the total vocabulary of the language that a native knows or a foreigner must learn, are enormously insignificant, but in relation to the total number of running words making up any given context they are inversely significant.

In terms of establishing an effective and realistic list of just how many words a student must acquire to be able to understand and to read a language without spending an excessive amount of time in the dictionary, these words, even though they make up such a huge portion of the running total, play a much less important role than their actual abundance might indicate. *These extremely high-frequency words are rarely the important content-bearing elements of any communication.* This fact cannot be overstressed. There are, for example, only three nouns (*deus*, *dies*, and *res*) which have a frequency above 500 in Diederich's count. In the 122,480 words forming the running total of the 100 most common words in *Ulysses*, there are only four common nouns (street, hand, eyes, man).

Semantic Values

THE CURRENT assumption that the first 100 words or so of a language should be given the same semantic value for comprehension purposes as all the other words is exceedingly erroneous. Comprehension is not achieved by being able to recognize any minimum percentage of a passage. It is accomplished by the recognition of the significant words, those which carry the essential meaning of the whole unit. The "little words" of a language may well add up to 50 per cent or more of the total running words, but by no means do they bear an equal percentage of the essential meaning of the average context. Newspaper headlines amply demonstrate the slight need and slighter content-carrying capacity of these "little words."

The full significance of this fact may be more sharply demonstrated by a sample empirical test. The following paragraph of 73 running words taken from a page selected at random from J. J. Morgan's *Child Psychology*

has the content-bearing words represented by dashes.

The ——— should be to ——— the ——— and ——— of his ———. He should ——— in all the ——— which we have ——— above. He may have to ——— for a ———, but such a ——— should ——— his ——— of ———. He should ——— to ——— his ———. He should ——— to be ——— to the ——— of ——— and to ——— to them ———.

It can hardly be claimed that these 44 words have much of anything to say. By themselves they bear no content at all. They will have their semantic value in context, of course, but as they stand they are virtually meaningless.

The same statement cannot be made about the words represented above by dashes. As they are given below, in exactly their original order, they provide a very effective and understandable outline of the essential meaning of the paragraph.

Second aim: increase range, variety emotional responses. Develop directions enumerated. Suppress overt expression, time. Suppression sharpens awareness emotional situations. Learn enjoy inner experiences. Learn sensitive feelings others: respond properly.

This outline is a reasonable approximation of the original and complete paragraph as written by the author. Thus:

The second aim should be to increase the range and variety of his emotional responses. He should develop in all the directions which we have enumerated above. He may have to suppress overt expression for a time, but such a suppression should sharpen his awareness of emotional situations. He should learn to enjoy his inner experiences. He should learn to be sensitive to the feelings of others and to respond to them properly.

It is most obvious that the essential meaning of the passage lies almost exclusively in what has been called the content-bearing words. The fact that a foreigner might know the 44 little words (71 per cent of the passage) would not mean very much if he missed the 29 other words carrying the meaning.

The real insignificance of these 44 majority words can be further demonstrated by adapting them to an entirely different content

without so much as even changing their order. In the following, revised paragraph the "new" content-bearing words are italicized.

The *paramount intention* should be to diminish the complexity and intensity of his *physiological dysfunctions*. He should *function* in all the *situations* which we have outlined above. He may have to *endure valetudinarian indispositions* for a time, but such an *eventuality* should *crystallize* his *comprehension of psychosomatic debilities*. He should *attempt to counterbalance his psychopathic compulsions*. He should *endeavour* to be *receptive* to the *advances* of others and to *react* to them *adequately*.

The italicized words again provide a fairly adequate outline of the meaning of the revised passage and, incidentally, 27 new words for the struggling student to look up. To those who may be still skeptical, it might be suggested that the above passage be tried out on any ten-year-old whose native language is English. He will certainly know 80 per cent of the words, but his chances of really getting the meaning out of the passage are extremely slight.

It should be more than obvious, then, that the greatest portion of the non-content-bearing words are semantically weak and, for the purposes of comprehension, of minimal usefulness. The truth is that a student may know over 50 per cent of all the words he will ever meet in a language and be totally incapable of getting any meaning out of that language. In English, he will not have at his command the means to distinguish between a Shakespearian sonnet and an advertisement for soap. His chances are slightly better in Latin since case endings, compound verbs, and simple tense forms reduce the number of structural words.

All this casts a strange light on the validity of the point-of-diminishing-returns philosophy. Thus, for example, if about 50 per cent of the total running words in Latin are essentially neutral in bearing content, the student who knows 70.7 per cent of Diederich's running words (661) actually knows only about 500 of the content-bearing words of Latin. This is slightly more than 13 per cent of the content-bearing words in Diederich's

study and, in view of the fact that a large number of words appear only once in any given source (16,432 out of 29,899 words in *Ulysses* appeared only once; 4,776 appeared only twice), certainly well below 10 per cent of all the content-bearing words Diederich encountered in the three anthologies he analyzed. If a student knew the same number (661) of words in Spanish, he would have to look up 17,670 more words in order to translate Buchanan's sources.⁸

The fallacy in this philosophy seems to lie in stressing too heavily the huge percentage of the total running words built up by a relatively small number of semantically weak words. To say that a student knows less than 10 per cent of the content-bearing words of an average source is a quite different presentation of the data than to say that he knows 70 per cent of all the words he will ever meet in the language. In the first case he has a long, long way to go before he can read the language without a dictionary at his elbow; in the second instance he seems to have already arrived at that goal.

Objective Determinants

THE THIRD DIFFICULTY in attempting to establish a frequency curve for a language is closely bound up with a fact which, as far as this writer knows, has not been clearly recognized by linguists, namely, that both vocabulary frequency and range are predetermined by the actual extent and content of a language's total vocabulary whose use, in the main, is determined by objective factors beyond man's normal control. In other words, there exists a natural frequency of word usage and a natural range over which words may be used.* This natural range-frequency cannot be appreciably disturbed by the individuals using the language nor, because of its inherent characteristics, can it be reduced to a homogeneous curve by statistical methods.

Speech, or communication, is constructed upon a pattern which man did not invent. The pattern imposed itself upon him. There are only two central axes of linguistic orientation around which all other parts of speech are linguistically clustered. They are the en-

tity (noun) and the action-state (verb). It takes no elaborate theory to demonstrate that man did not invent this pattern; he observed it. Speech is meaningless without symbols (the noun and the verb in the Indo-European languages) for these two basic referents. A relatively primitive kind of communication, of course, can be accomplished by random sounds. But we cannot speak of relationships in either time or space without the concept of the entities (nouns) to be related. The symbols for these entities may be the "empty" formulae x , y , z of mathematics or "real" words, but without one or the other no relation can be communicated. "Before" and "after" require two additional factors to acquire meaning: what is before or after what? Qualification or modification is likewise impossible without a similar conception of the entity to be qualified or modified.

With *entity* (*res*) and *action* as the core of communication, all other parts of speech, with the exception of exclamations and random sounds, must be subordinate to and less numerous than the two symbolizing these linguistic cores. Since no object can possibly possess a unique set of characteristics none of which is shared with other objects, there must exist a natural hierarchy among the various parts of speech. Action does not take place without an actor; modification is impossible without the object modified, and relation cannot be established without at least two entities.

The headship of this hierarchy naturally falls to the noun because of its role as the label for the thousands of things man observes or invents—the parts of the body, of ma-

* The material which is to follow was prepared before the publication of G. K. Zipf's *Human Behavior and the Principle of Least Effort*, Cambridge, 1949. Professor Zipf's concept of "vocabulary balance" seems to be closely related to what is here called "natural frequency." A hasty study of his data suggests the possibility that the balance he attributes to the principle of least effort and a natural economy of word usage may also be explained in terms of the deterministic factors being presented in this study.

chines, the thousands of different plants, animals, birds, insects, chemicals, technical instruments, places, concepts, hypostatizations, etc., which compose man's total psychological and physical environment. Since all the objects, real or metaphysical, which nouns symbolize must have many characteristics and action potentials (either active or passive) in common, there should exist no need to have more verbs than nouns. Thus, for example, all mass may *move* or *be moved*, all quadrupeds may *walk* or *run*, everything is somewhere, etc. Every one of the entities subsumed under the highly abstract labels *mass*, *quadruped*, *everything* has a unique label which may be substituted as the subject for the corresponding verb. There cannot be as many unique actions as things acting. Furthermore, since the nature of both action and state is limited by an extremely small number of physical factors (three dimensional space, uni-dimensional time, velocity, the five senses, the physiology of animals, etc.) and since the verb will consequently have a wider range of utility than the noun, the latter plays the dominant role in determining the significance (i.e., subject matter) of any context and exceeds the verb in number.

If the concept of a natural frequency (the total number in a language) of the parts of speech is valid, it may be presumed that both large dictionaries and the word counts will reflect it. With this thought in mind the entire vocabulary presented by Buchanan and Diederich was classified by parts of speech* and large random samples from three dictionaries were similarly analyzed. The first entry under every word was counted for 30 pages of Funk and Wagnalls *New Standard Dictionary of the English Language*, 30 pages of the *Diccionario de la lengua española* of the Spanish Academy, and, because the number of entries per page is smaller, 76 pages of Har-

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LATIN	52.	27.	15.	5.	.2	.3
BUCHANAN	55.	20.	23.	1.	.3	.01
DIEDERICH	39.	21.	31.	4.	.8	1.7

If these samples are valid, and the wide spread shown indicates no normal probability of a radical change if the entire dictionaries were counted, it may be concluded that a natural order of number in the parts of speech exists in English, Spanish, and Latin at least and, presumably, in related languages. One word of caution, however, should be added at this point, namely, that the position of adjectives and verbs in relation to each other depends so directly upon the system of classification (are past participles, for example, adjectives or subordinate parts of the lexical verb?) that the two may exchange places in the scale by shifting the system of classification. In neither case, however, will they exceed the noun in number.

The rank of prepositions and conjunctions may be varied from language to language because of greater or lesser need for prepositions as, for example, in the case of Latin which often employs case endings where English and Spanish must use a preposition. In any case, neither prepositions nor conjunctions will exceed adverbs which, in turn, will not outrank verbs or adjectives since their main function is one of secondary modification. The position of the adverb as number three in the natural scale is further guaranteed by the fact that secondary modification of both verb and noun is basically a problem of establishing degree and, as a result, there exists the possibility of using the identical symbol for both situations (a *very* tall man; run *very* rapidly). This automatically reduces the need for a large variety of such symbols.

The general theory of natural order may now be recapitulated as follows: The noun is the most frequent part of speech since there

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are more things capable of doing (or having done to them) some action than there are potential actions or states. Similarly, there are more things which have characteristics in common than the number of unique attributes to be assigned to them. The rank of adjectives and verbs, however, is dubious since their number depends on the system of classification. The adverb, nevertheless, must fall below them since it occupies a secondary or tertiary position in relation to the most frequent part of speech, the noun. The adverb, furthermore, will be divided into two categories: those of primary modification of the verb (she smiles *happily*) and secondary modification of the noun (an *extremely* important speech) and of the verb (go *very* slowly). The last group will be smaller in lexical number and greater in frequency in any word count. This natural inter-relationship of noun, verb, adjective, and adverb may be generally represented by the diagram on the page opposite.

The exclamations (interjections), prepositions, and conjunctions must be considered apart from the system binding together nouns, verbs, adjectives, and adverbs. The exclamations may be excluded from this study for obvious reasons. The prepositions and conjunctions may properly be considered the syntactical cement of a language and since such a function cannot possibly exhibit a wide range of variation their number will be, as everyone knows, exceedingly small.

It would now seem both proper and appropriate to conclude, as the result of the previous discussion, that the parts of speech have a naturally determined position on a scale indicating their total number. Thus:

- nouns
- verbs (or adjectives)
- adjectives (or verbs)
- adverbs
- prepositions (or conjunctions)
- conjunctions (or prepositions)

The position in this natural hierarchy of each part of speech, determined by the actual number of units of each part existing in a language, inevitably establishes a frequency

potential in the running language for each unit of each part of speech which is quite beyond the normal control of the people using the language. *The frequency of any part of speech in the running language as a whole must be generally in inverse relation to its position on this natural scale.* A curve for any set of data given on Page 475 will look, in the miniature, like the frequency curve for the language as a whole. The high actual frequency of the conjunctions (*-que, qui, and et* are the three most common words in Latin) is not determined at all by usage or by the speakers' choice but rather by their limited number and the laws of the language itself. A part of speech which is low in number but required by the syntactical conventions of the language must automatically have a high frequency.

Further confirmation of this principle may be found in Diederich's count of Latin. The words having a frequency of 1500 or more in the three anthologies which he studied are:

-que	6771
qui(s)	6553
et	6412
sum	4853
in	3481
is	1998
hic	1995
non	1827
cum	1567
ad	1563

If it is kept in mind that there are only 42 words in Diederich's count which appear with a frequency of 500 or more, it is more than obvious that these 10 words owe their rank to the nature of Latin and natural frequency rather than to the individuals who composed the material analyzed. It is important to note that no noun appears. This gives added confirmation to the principle of natural frequency. In the inverted scale of parts of speech, the noun should not be the most frequent part of speech.

The high frequency of *sum* must be attributed to the copulative nature of Latin. If the language were a non-copulative language like Hebrew, the rating would automatically be different. *Et, qui, and -que* are the uni-

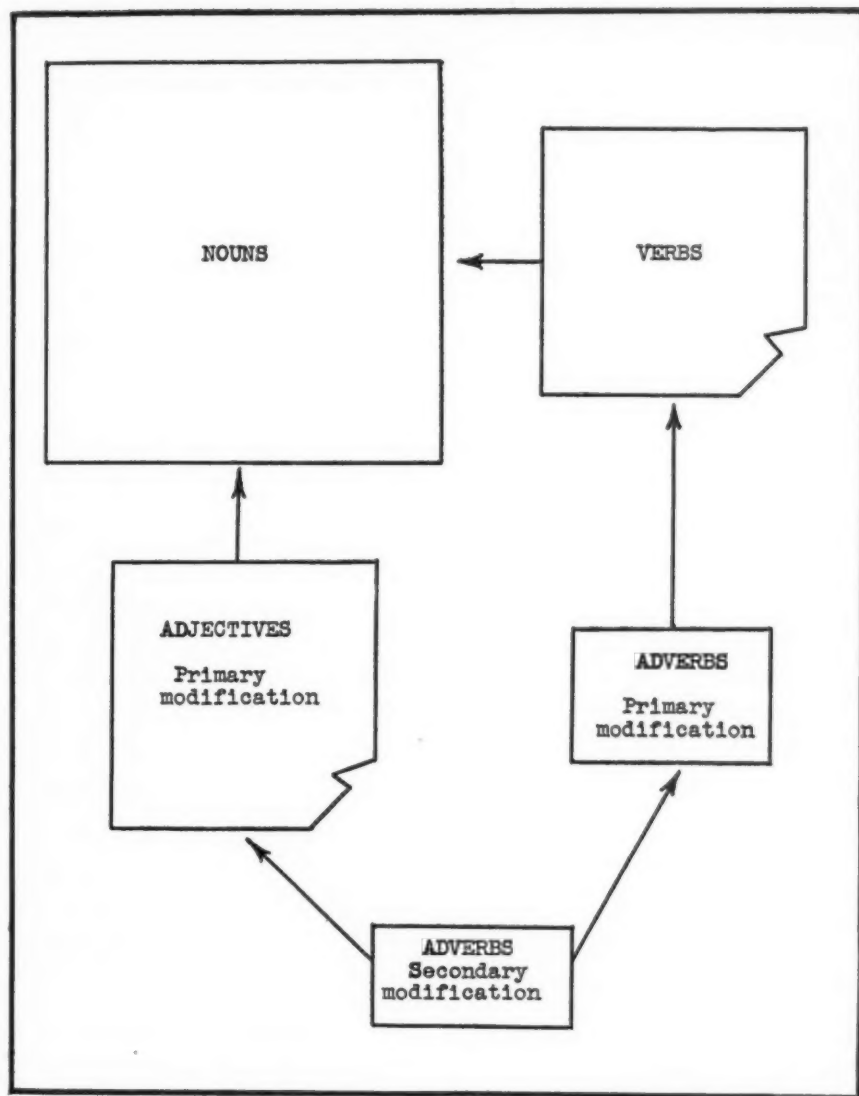


DIAGRAM I

The size of the squares roughly indicates number. The squares enclosing adjectives and verbs are broken to indicate potential variation caused by the system of classification. The arrows indicate the syntactical relationship of the various parts of speech to one another.

versal devices for establishing linguistic conjunction in Latin which cannot be avoided in any extended and normal use of the language. No Roman chose to use these words. They had to be used if Latin was to be the means of communication and if the basic character of that language was to be preserved.

The principle of natural frequency may be further demonstrated, for example, by consideration of the devices a particular language happens to have to express the genitive concept. The number of these devices in a language has absolutely nothing to do with the need for or the frequency of the actual communication of the concept of possession. Nevertheless, the nature of these devices and their number will automatically predetermine the frequency of certain parts of speech and the relative position of all other words on any frequency curve. For example, Latin usually expresses a possessive relationship between two nouns by a case ending. The Latin construction has no influence on word frequency as a result. English uses an apostrophe with *s*, which likewise does not influence word frequency, but it also uses "of" which automatically gives this preposition a higher rating in English than in Latin.* (Of is the second most frequent word in *Ulysses*, 7786. The frequency of *de* is only 935 in Diederich's count.) Spanish, however, has only one device, "de," and if it is assumed that all three cultures have approximately the same general need to express this particular type of possession, it is inevitable that "de" will have a higher frequency in Spanish than "of" in English or "de" in Latin. This frequency, however, is not determined by the individual Spaniards who use Spanish; it is put upon them by the conventions of their language which they have inherited.

Similarly, the fact that Spanish conven-

tion does not normally permit a noun to modify another noun (a stone house) automatically further increases the frequency of the genitive *de* in comparison with English (*una casa de piedra*). The frequency of the *de* in Spanish, consequently, is something which has no direct relationship to the frequency of words like *casa*, *pedagogía*, or *automóvil*, and, as will presently be demonstrated, should not be plotted on the same curve with them. The possessive *de* is required by Spanish linguistic convention; the other words are selected for the purposes of communication of specific ideas, not to conform to the linguistic convention.

New Principles

WITH THESE facts in mind, it seems necessary to establish a new set of linguistic principles which have a direct bearing on frequency studies. Frequency is determined by three sets of factors (there are others to be taken up later): (1) the natural frequency of the parts of speech, (2) the syntactical characteristics of the language itself, and (3) the specific utility of the lexical elements of the language for immediate communication.

The user of the language, if he conforms to its standard conventions, has no control over the frequencies established by natural law; the second was determined by his ancestors and he can change it only by the slow process of changing the structure of his language. Choice is present only in relation to the third. These facts lead directly to the formulation of another important linguistic principle, namely, that *the range and frequency of words are determined by two sets of forces: linguistic and cultural.*

Frequency Determinants

THERE MUST NOW be introduced into what is already becoming an exceedingly complex pattern another set of factors which primarily determine range but also frequency. There exists another aspect of natural frequency (a second set of natural categories) which is established by the combination of linguistic and cultural forces and which, once again, is beyond man's control.

* The possessive use of *de* with the ablative in classical Latin is rare, largely confined to contexts where ambiguity would result from a series of genitive endings; but its frequency necessarily increased in vulgar Latin as the case system weakened. This provides an additional example of how the frequency of a word is determined by varying linguistic conventions within the history of a cultural group.

The vocabularies of the European cultures fall into several fairly well-defined categories which automatically predetermine the general range and frequency of the members of each category. These categories are:

I. **THE INESCAPABLE WORDS.** These are the operational or structural words of the language which cement the language together and which are required by linguistic convention: the conjunctions, articles (not present in classical Latin, of course), pronouns, relatives, prepositions, copulae, auxiliary verbs, etc. Their number is very small and they will appear in all sizable samples of the language.

II. **THE LINGUISTIC IMPERATIVES.** Words which even the most primitive peoples must have and use if language is to be an effective tool for survival: the vocabulary of space, time, order, relationships, number, quantity, direction, degree, etc. These words are also limited in number. They are essential but need not be present in all situations. Many of them are meaningless until linked to a specific context.

III. **SOCIO-PSYCHOLOGICAL TERMINOLOGY.** These words are the ingredients of social living, the signs of reactions, responses, advances, contact, greetings, titles, community interests, familial ties, and the normal emotional activities involved in everyday living. They do not make up a large portion of a highly developed language's total vocabulary, but they undoubtedly account for a huge per cent of the current running words in speech, since social inter-action certainly takes up the major part of the average man's living time.

IV. **THE COMMON-RARE WORDS.** These are the words which every child knows: the names of the common things about the house, the ordinary fruits and vegetables, the knife, fork, spoon, ear, tummy, big toe, garbage can, doorknob, shoestring, bathtub, water faucet, pig, cat, dog, cow, stove, frying pan, etc., etc. Although such words are exceedingly "common" they make up a relatively small part of either speech or writing, since they are components of situations which require very little verbalization in relation to a day's total activities. Their lexical number,

however, is large and the frequency of each very low. They are, then, both common and rare.

V. **THE RARE-COMMON WORDS.** Words not known by the average member of a culture but which are very common among a great variety of specialists (doctors, plumbers, chemists, mechanics, architects, etc.) who will use a special assortment of them every day with a greater frequency than the Common-Rare words, hence the name which has been given them. A great many of these words, of course, will have a very localized use and will differ from speciality to speciality. Their total (there are 80,000 trades, each with its peculiar vocabulary, in the United States) undoubtedly makes up the single largest block in any highly technological culture. Their frequency in any specialized sample will be extremely high.

VI. **THE RARE-RARE WORDS.** The frequency of such words is truly low for they are used by no section of the population often. These are the linguistic museum pieces like *antidisestablishmentarianism*, *panphenomenalism*, *zeugma*, *yahooism*, etc., etc.

VII. **ARCHAIC WORDS.** The appearance of these words is most variable. In old texts, naturally, they may be very common, and in modern times be found hardly outside an unabridged dictionary. Their only possibility of high frequency in the current language will be in philological studies.

VIII. **PERSONAL INVENTIONS.** There are thousands of situations in which people invent words for specific purposes. Most of these are never repeated again. A few get into the general language. These are the *Mairzy Doats* and the *Winchellebrities* of the language. Their range is excessively reduced.

IX. **THE TABOOS.** For comparison of speech and writing, which is highly important in establishing any word list, there is a fairly small number of highly frequent curse and swear words and especially tabooed vocabulary, some of which may be written but rarely spoken, others which are constantly used in speech but are virtually prohibited in writing.

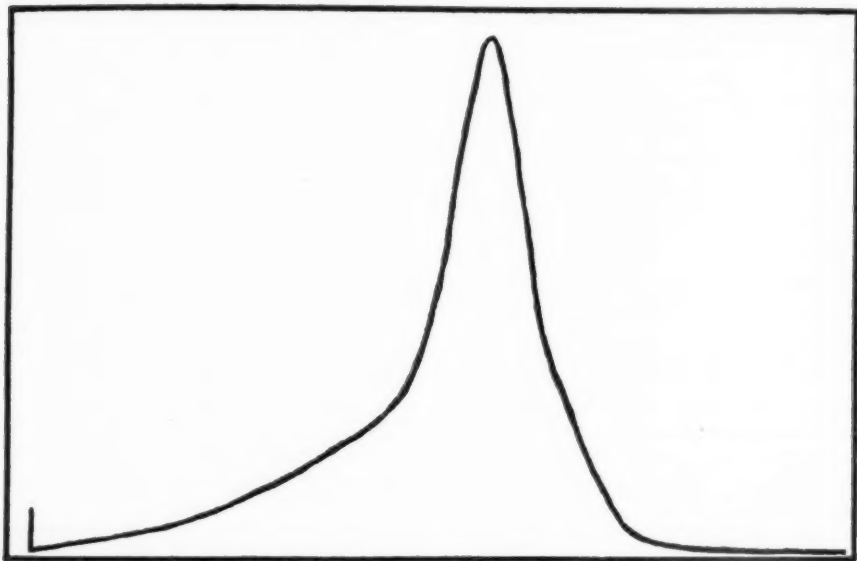
Once the general lineaments of these

major vocabulary categories are recognized, the major features of a range curve for a given time in a language can be predicted. The right-hand side of the curve will be a flat line indicating a host of individually coined words which appear only in one source or one situation. The curve will then rise almost imperceptibly to the left as it represents the truly rare words, the archaic and tabooed vocabulary, and will then climb abruptly to a peak (perhaps a plateau in some languages) which will enclose the Common-Rare words and the Rare-Common words. The great majority of the language's usable vocabulary will be under this peak, that is, will appear in a relatively small portion of the sources. (Approximately one-sixth of Buchanan's count appears in only 5 sources.) From the tip of the peak, the curve must descend again rather steeply to depict those words of more universal usage, the Socio-psychological terminology and the Linguistic Imperatives, which will occupy a line sloping slightly to the left

until the position of the Inescapable Words is reached. At this point, the line will ascend vertically since these words appear in all sources. This theoretical curve of the range of vocabulary usage (not frequency) will look, then, much like the highly idealized one below.

The objective features of the range curve will inevitably determine the shape of any frequency curve established by a sampling method. The Rare-Rare words, Personal Inventions, etc. (perhaps 5 per cent) make the right-hand side of a frequency curve almost a flat line. The Inescapable Words, comprising about 50 per cent of the total running words, make the left-hand side practically a vertical line. The huge majority of all the words of the language must then be distributed along the remaining 45 per cent of the curve which can descend only very slightly throughout its entire length.

There still remains to be discussed one more factor which determines both range



GRAPH II

The horizontal axis indicates range; the vertical, number. The flat line to the right of the curve would undoubtedly be much longer in an actual representation of any large sample of a language.

and frequency and which is directly responsible for the peak in the range curve. This factor may be called the linearity of language. Words must appear, either in speech or in writing, in a linear fashion, one after another. As a result, the total number of individual words which can appear in any finite source (dictionaries, encyclopedias, and the like excluded) is extremely limited. No one source can possibly contain all the words in a language. If, theoretically, about a thousand words make up approximately 75 per cent of the running vocabulary of an average source, a text containing 30,000 running words could have a maximum of only 8,500 words in it. Such a probability is, however, practically impossible since 7,500 of these could be used only once. Buchanan, for example, found only 18,331 words in 1,200,000 running words. Counting every form of each lexical unit as one word, Hanley found only 29,899 "words" in the 260,430 running words of *Ulysses*. No one source, consequently, will contain more than a small fraction of the words of a language, and the number of words which will appear in all works, in all works minus 1, 2, 3, 4, 5, etc. will be extremely small and in a rapidly descending frequency curve. Since any sample can have only a small percentage of the language's total vocabulary, the great majority of the "common" words of the language cannot possibly appear in a large number of sources simply for lack of linear room. Their number will be further reduced because in real life situations they cannot all be present at once. Thus over 90 per cent of the 18,331 words encountered by Buchanan appeared in less than half of his sources. On any sampling curve, consequently, a large number of words that form an active part of a native's regular vocabulary will certainly have a low position. The more heterogeneous the samples used the less real significance can there be attached to the value of the curve.

Establishing a Curve

THE POINT has now been reached where all the various factors previously discussed may be brought to bear on the general problem of what must be solved in attempting to estab-

lish a frequency curve for a language. First, however, it may be well to reiterate the practical purpose of such a curve. Its prime purpose is to establish a vocabulary list which may be used as a means of teaching a student the most useful vocabulary in the order of its frequency and utility. It is important to remember that to achieve this goal a word list must not only purport to represent THE language as a whole, it must have a high degree of prediction reliability; that is, the student should have assurance that after having learned the list he will encounter the words according to the predicted frequency. If a list cannot meet this requirement it has no more scientific or pedagogical value than any list compiled at random or by simple intuition. What, then, are the chances of reaching this practical goal?

It has already been demonstrated that no frequency curve of THE language can be established, simply because THE language cannot be trapped into staticness by statistics. This is the first limitation upon any possible fulfillment of the announced aim. It has likewise been shown that a curve can represent only those samples of the language from which it is derived. This is a more serious limitation. There are still more, however.

Are Words "Words"?

THE MOST SERIOUS difficulty of all is to be found in trying to reconcile the inherent nature of a frequency curve with what it is supposed to represent. A frequency curve, to have meaning, must be a homogeneous affair statistically. All the elements going into it must be considered of equal rank and importance and essentially identical. In frequency studies the point of identity of the component elements has been the concept "word." All words are words; all words may be counted. These two elementary facts have given rise to the basic assumption behind all frequency studies, namely, that language, as words, is a homogeneous entity. No curve of the language "as a whole," however, can have much validity without two other assumptions: first, that the people producing the sample sources have absolute free will in the

selection of the individual words compounding the texts, and, as a result, second, that every word has an equal chance of getting into a given number of sample sources. Both of these assumptions, as already shown, are demonstrably fallacious.

The number ratio in the natural hierarchy of the parts of speech combined with the linguistically determined high frequency of the Inescapable Words creates a situation which clearly establishes two blocks of words whose positions on a frequency curve are determined by different sets of factors. One group of words will appear in all sample sources of any considerable length. These words form the semi-vertical portion of any frequency curve. All the rest of the words of the language may vary theoretically from zero to high frequency from source to source and are, therefore, in direct competition with each other for every position on the remainder of the curve. If English is taken as an example, since 50 words take up one-half of the curve, about 300,000 more words must be crowded into what is left. This can mean that only an exceedingly fine distinction can be established between the rank of neighboring words on the curve. Can this distinction have any real meaning?

Content Determination

THE NEGATIVE answer to this question may be found in how the natural frequency of the parts of speech, combined with language linearity, inevitably distorts any frequency curve. It has already been pointed out that only a limited number of words can be found in any sample of a language. If a 30,000 word sample is to be analyzed there are 30,000 possible spaces on a line to be filled by words. Well over half of these places will be occupied by a tremendous repetition of conjunctions, prepositions, adverbs, and a relatively small number of other Inescapable Words, pronouns, auxiliary verbs, etc. These words, however, will not determine the content of the passage. The subject matter of the sample is established by the nouns. The remaining unoccupied spaces in the theoretical sample will be taken up by the noun and its

direct modifiers in proportion to their natural frequency and the normal patterns of communication. This produces a most remarkable situation.

The basic unit of the average sentence is the noun (pronoun) and the verb. Many nouns, especially proper nouns, cannot be modified without creating an epithet or a very poetic complex. Most pronouns, which are the commonest subjects, are never modified. As a result, it is normally impossible to build up as high a frequency for the same number of adjectives as verbs or nouns or, because of the dominant role of nouns, to get the same frequency for the same number of verbs as nouns. There simply are not enough spaces in the 30,000-word sample to allow this to happen.

Ratio of Distortion

THESE FACTS have most important results which seem to have been entirely overlooked in determining vocabulary utility. More nouns have a greater possibility of high frequency than verbs, more verbs than adjectives, and in this proportion the internal ratio of the utility of each part of speech is distorted on the frequency curve. In Buchanan's count of Spanish, for example, by the time 599 adjectives appear on the curve 1552 nouns have also appeared. Common and essential adjectives are displaced downward on the curve and must occupy a lower position than rare nouns. Essential verbs must be below less essential nouns. *As long as all parts of speech are plotted on the same curve, no significance as to the relative utility of a word can be deduced from its position on the curve.* Frequency and utility cannot possibly be equated in this manner.

The results of this technique of rating may be more carefully observed in the following chart of Buchanan's count. The number of nouns, verbs, and adjectives in roughly thousand-word groups is shown in terms of their inter-relationship on the general curve. The ratio of distortion shown here has been reduced by the fact that Buchanan corrected mere frequency by a range factor.

1000 WORDS	NOUNS	VERBS	Adj.'s
1-1009	411	343	220
1010-1995	536	269	170
1996-3060	605	240	209
3061-4046	557	245	178
4047-5025	581	194	198
5026-5936	540	173	194
5937-6702	455	128	175

The noun obviously dominates the curve in every category and, consequently, forces both verbs and adjectives downward in position. The five-hundredth commonest and most useful adjective occupies a point next to the fifteen-hundredth most useful noun. Any comparison of the utility of each in terms of the common denominator of the curve is false. Each has its own reason for being where it is. The range of the adjective may well be much greater than that of its neighboring noun. It may be found in more texts but since adjectives as a group, because of linguistically determined factors, cannot build up the same total frequency as nouns it is assumed that low frequency equates with low utility. This is like saying that bridges are less important on a highway than road signs because there are many more of the latter.

Standards of Utility

THE INVALIDITY of this comparison is further enhanced by two more problems which cannot be solved statistically. It has already been pointed out that a frequency curve can be a statistically valid sign of utility only if each word has an equal chance of getting into the sample sources. There must be added to this, however, another point which has been implicit in this discussion, namely, that the standard of utility must be the same. This is impossible. There are several standards of utility. For example, *amicus*, although a "common" word (167 in Diederich), cannot possibly compete with *et* (6412). The utility of *et* and its high frequency is one of linguistics. The utility of *amicus* is culturally or individually determined. Similarly, the high frequency of *dico* (1068) originates in the nature of the sources studied by Diederich (reporting discourse) and is, therefore, culturally determined, that is, by

the literary devices selected for communication in this instance.

The important point in this section of the discussion is that the frequency and utility of no noun is linguistically determined. The noun, as previously pointed out, determines content, the subject matter of discourse. This mere fact injects into the problem a dilemma which statistics cannot possibly solve, to wit, Are the Common-Rare nouns more useful than the Rare-Common nouns? We are now face to face with an admirable topic for a medieval scholastic debate: "cow" is more useful than "wrench," "wise" is more useful than "food," "foot" more useful than "stethoscope," "water" than "subpoena" and so on *ad infinitum*.

The pretension that a sampling of the language will represent the language "as a whole" is utterly without meaning in the case of nouns and cannot be made to have meaning by any statistical method. First, because the Common-Rare words have a naturally low frequency in most normal life situations and an even lower frequency in the average literary source, second, because the Rare-Common nouns have an excessively high frequency in a great variety of specific life situations and, in addition, in a huge literature of the specialties, and, third, because the vast majority of nouns are specific situation words in real life, that is, one does not speak of doorknobs and crankcases while describing a lily or proposing marriage, or of oceanography and geology in a dissertation on the anatomy of the lung.

The Unsolvable Dilemma

THE SIMPLE, unavoidable fact is that life (culture) is an extremely heterogeneous matter which cannot be reduced to homogeneity by counting. The word-counter is caught by an unsolvable dilemma: on the one hand, if his source material is relatively homogeneous in subject matter, his list will be practically useless in another cultural area; on the other hand, to whatever degree he makes his sources heterogeneous, to the same degree he establishes a conglomerate list which cannot be used in its entirety in any specific life situa-

tion. Moreover, if he uses socio-psychological sources (novels, plays, poetry, etc.) along with technical material he will be forced, as Buchanan, because of the natural frequencies of the word categories, to place *hectowatt* above *island*, *indemnization* above *invitation*, *plenipotentiary* above *bear*, and *orthography* above *restaurant*. It is interesting to note that the Academy dictionary does not even give *hectovatio*! Funk and Wagnalls consider all meanings of its English equivalent as rare.

How often a word appears in a source means nothing in terms of its general utility. In the study of Spanish adjectives previously mentioned, 20 medical samples out of 1240 gave "cardiac," "pulmonary," and "clinical" a higher frequency than "rich," "cold," "dark," and "easy."

Linguistics vs. Cultural

We are forced to a conclusion which can best be expressed by tautology: where a word is useful is where a word is useful. Linguistic utility, apparently, can be fairly well established because the number of words involved is small and all will appear in any extended sampling of the language. The system in which they function is closed and can be properly analyzed. Cultural utility is quite a different matter. These words are used for specific needs and special life situations. The system can be closed only when all life has been embraced. But a word list of all life is the dictionary, and what portion of the dictionary

one uses depends upon what one is doing. The average of all man's "doings" is, then, what the word counter is attempting to capture in his statistical net. Were it possible to accomplish this feat, the results would be most useless, for no man would ever be found doing the average of all man's "doings." He would always be doing something specific!

From the foregoing evidence it would seem proper to draw the conclusion that there are so many factors and so many uncontrolled elements in life and language that no satisfactory results can be obtained by attempting to reduce natural heterogeneity to an artificial homogeneity by statistical methods. It may be concluded, although it is done so with reluctance by the writer, that word counts cannot be considered a valid representation of a people's cultural and linguistic activities and that, as a result, their pedagogical usefulness is extremely dubious.

NOTES

¹ P. B. Diederich, *The Frequency of Latin Words and their Endings*, Chicago, 1939, p. 3.

² *Ibid.*, p. 9.

³ *Ibid.*, p. 12.

⁴ "The One-Thousand Frequent Spoken Words," *The Quarterly Journal of Speech*, xxviii (1942), pp. 189-197.

⁵ *Word Index to James Joyce's Ulysses*, Madison, 1937, p. 383.

⁶ The words are: *que*, *qui*, *et*, *sum*, *in*, *is*, *hic*, *non*, *cum*, *ad*, *ille*, *ut*, *omnis*, *a* (*ab*), *suus*, *dico*, *nec*, *de*, *sed*, *ipse*, *si*.

⁷ Lorge, Irving, and Thorndike, E. L., *A Semantic Count of English Words*, New York, 1938.

⁸ Milton A. Buchanan, *A Graded Spanish Word Book*, Toronto, 1927, p. 10.

CLASSICAL ASSOCIATION OF NEW ENGLAND

Officers for 1949-50

AT THE FORTY-THIRD Annual Meeting of the Classical Association of New England, held at Milton Academy, Milton, Massachusetts, March 18-19, 1949, the following persons were elected officers for 1949-50: *President*, Miss Doris S. Barnes of the Nashua High School, Nashua, N. H.; *Vice-President*, Professor Malcolm E. Agnew of Boston University; *Secretary-Treasurer*, Professor F. Stuart Crawford of Boston University; *additional members of the Executive Committee*, Professor W. Stuart Messer of Dartmouth

College, Miss Marion B. Steuerwald of the Belmont, Mass., High School, Professor Barbara P. McCarthy of Wellesley College, and Mr. Norman L. Hatch of the Phillips Exeter Academy; *Representative on the Council of the American Classical League*, Professor F. Stuart Crawford of Boston University.

It was voted to accept the cordial invitation of Wheaton College to hold the next Annual Meeting there on March 31-April 1, 1950.

LANX SATURA

Quidquid agunt homines,
votum timor ira voluptas
gaudia discursus, nostri
farrago libelli est.

Back to Normal?

THE MEMBERSHIP roster of the American Philological Association would appear to justify the belief that there are better than a thousand scholars in this country who concern themselves with those matters which we loosely term "classical"; and this number will of course be increased by the many high-school teachers who have voluntarily acquired credits beyond those prescribed by the several states. Without undue insistence, then, upon a definition of terms or an examination of individual competence, we speak of these learned men and women as "classical scholars." But for all of their traffick with the classics, we wonder how many of them could be called classicists . . .

An attempt to define or describe classicism today would involve a disquisition of at least book length, so much admired, so long abandoned, is the classical spirit. Here we propose merely, with the reader's indulgence, to confine ourselves to a few remarks about Art. Not that we have, or claim, any notable competence in the field of criticism; on the contrary, we tend simply to feel recalcitrant when matters of aesthetics ascend to the sublime or highfalutin' level of discussion. Nor do we propose rashly to set forth what we think a classicist is in so many words; we intend rather to suggest here in a general way what a classicist is perhaps *not*.

This hesitant foray into the realms of the higher appreciation, it should be explained, has been evoked by a newspaper report in which an eminent *avant-garde* artist and critic recommends the values of doodling or automatic drawing, which is, he urges, an important component of modern art:

"When an artist draws automatically and in complete relaxation, he creates something individual and personal. He then explores his

own suppressed feelings and utilizes the sum total of his conscious and subconscious experience. He does something to the drawing and the drawing does something to him. It's like a theater, with actors and audience stimulating each other.

"The arrogant idea that an artist is in complete mastery is limiting and stultifying. That dogma would make art mechanical and merely intellectual, instead of the creative, intuitive, magic thing it has always been at its best.

"Surrealism and abstraction are the only possible directions now. 'Academic' art, a substitute for recognizable objects and scenes, is really the abnormal thing if you consider art as a whole.

"It has been chiefly the Greek and Roman periods and the last few centuries that have contributed this relatively prosaic work. In those ages sculpture and paintings were made for a minority with wealth and power, who presumably could be content with a mere record of their dull and comfortable lives.

"Naturalistic art, however, would never have satisfied what we call the African primitive. He was so sophisticated he would have rejected photographic painting as stupid and inferior. He required expression, distortion, imaginative elimination and creation. It has been that way in most ages of art—most of the middle ages, for instance, and the Sumerian and oriental cultures. It's about 700 years compared with nearly 7000.

"There is no reason to suppose our age isn't overcoming its ingrown prejudices. Modern art very gradually is making its way to the people."

Aside from matters of the deeper sensibility, there is surely one remark here to which our scholarly readers will take exception: they will recall that a high proportion of classical art was *public*; it was Hellenistic art,

and copies of classical works, that tended somewhat to decorate the gardens of the dull and wealthy, although taking Greek and Roman art as a whole, one would still find that a great deal of it was created for the view and pleasure of the people. At any rate, it has been our plausible understanding that classical art dealt in universals abstracted more by reason than by intuition, appealing and apparent to the general. And dealing as it did with universals presentable to all men, we have felt that Greek art was democratic (in a rather dull way, if you will, for the classical experience as a whole tended to take a rather poor view of the emotions, especially when on a public scale), in contrast to the art of the contemporary critic who proposes to purvey the products of a private interaction between material and self to the somewhat unenthusiastic masses. In short, one gets the impression that the artist-critic today is the individualist supreme who acknowledges nothing outside of his own emotional experiences—the substitution of magic for law.

NOW WHAT WE really wished to point out here was that it is difficult for an editorial writer attached to a classical periodical to let himself go in favor of doodling or automatic writing as an art form. For example, the *Lances Saturae* which appear sporadically in this place are written with considerable care; and although they invariably fall short of the standards honored by a student of the Classics, we should still be much disappointed if any of our scholarly readers were to consider them doodling. Since, however, this possibility is not to be ruled out summarily, we append herewith a sample of what might happen if our writing were somewhat less conscious and controlled than it is now:

Unblotched series progress unprogressive,
Immo age dic hospes magic suadent cadentia . . .
Chaire no salvezra ex Propertium—
Fefhaked fecit lente lente currite but o gay cabal-
lero
Miles gloriosus miles quousque tandem bicycle;

Terminable interminable wastelands class and culture,
Whee-ee-ee! Numquid vis?

While these lines represent an aspect of the writer's unconscious experience and are therefore a purely private matter (which we have no business printing here), we hope that some of our more sensitive readers have grasped intuitively the mood of the writer and are by now appreciating like everything. Those who are too civilized to feel what we feel are invited to send in a self-addressed stamped envelope; we shall be glad to provide a key explaining some of the more magical parts (e.g. why we use the accusative with *ex*) for a consideration of one buck. (After all, one must live.)

BUT OUR ARTIST-CRITIC's really significant statement, from the standpoint of classicism, is this: "That dogma [*that the artist is in complete mastery*] would make art mechanical and merely intellectual, instead of the creative, intuitive, magic thing it has always been at its best." The inevitable trend in art, he seems to say, is back to the primitive, back to magic, back to the normal, back to the people. (And in urging this in the name of democracy, he seems, along with many demolatrists, to be taking an essentially low view of the demos.) If one were sure that these views could be confined to art, they could perhaps be viewed with nothing more than impatience; but if emotion, magic, and perverse demolatry are to be carried over into the political and social area, then we are surely confronted with a retreat from civilization. For the classical premise, which is that upon which civilization bases itself, holds that in political situations we must assume that man is a rational being, capable of living a life of virtue according to reason.

Our critic is right, of course, when he says that there have been relatively few periods in history when insistence upon the merely intellectual (i.e. the rational) has been characteristic of the times. There was a relatively brief creative period in Mediterranean civilization which culminated with Zeno of Cli-

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 Wasink, *Tertullian, de Anima*, McCracken, 348
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"WE SEE BY THE PAPERS," William C. Salyer, 42, 143, 188, 263, 308, 370, 412, 468

tium; and there was another age of reason in the late seventeenth and early eighteenth centuries which produced such dull fellows as Voltaire and Newton, Franklin and Jefferson. And what is less often considered by intellectuals today, who follow in the great romantic drift, is that throughout the history of the western world, from the days of Solon and the elder legislators, there has been the tradition of the law by which we live, the careful accumulation of man's most sober (and unromantic) thinking, attended by the great jurisconsults of the Roman and the Anglo-American tradition, many of whom risked the lictor's rods or the headsman's axe to work out the intricate substance, process, and calculus of human right and freedom, all dedicated to the principle that *obedience* to the law, *summa ratio*, is the only way to guarantee the life that is worth man's living.

Since the middle of the eighteenth century, however, there has been among intellectuals a steady retreat from acknowledged reason. The great nineteenth-century movement of positivism, which created our graduate schools and the Ph.D. system and largely governs our higher education, has abandoned the search for principles in its emphasis upon the isolated fact and the fragmentation of reality, confusing a method of research with a method of logic. And the advance of positivism has been matched by the allied trends of sentimentalism and romanticism in the creative arts and criticism, with the *avant-garde*, as we have seen, openly preaching a return to the norm, i.e. stark primitivism. Or should we, by a simple but legitimate substitution, call it barbarism?

Space and occasion preclude further discussion of these issues here, but with due regard for the Socratic admonition against the unexamined life, the possibility is worth considering that scholars might apply the techniques of scholarship to scholarship itself; that is, they might examine the basic postulates, the drift and trend of classical learning in the past century and a half, with a view to ascertaining the extent to which scholars have themselves been affected by, thereby

participating in or abetting, the retreat from the merely intellectual and classical through the sentimental, the personal, the emotional, and the purely aesthetic, toward the primitive in their approach to ancient Mediterranean culture.

Back to Natural Law?

AS WE WERE PREPARING this issue for the press, appropriately enough there came to our attention a report from the *Chicago Tribune* for December 11 in which Judge Wilkin, author of the article "Cicero: Oracle of Natural Law" on Page 453 herewith, dealt with the conflict between natural law and positivism in the judicial process and in the philosophy of law in the past 30 years.

Speaking before the University of Notre Dame Law Institute, Judge Wilkin characterized positivism as bringing "intense materialism, secularism, and scientism" into the philosophy of law. Under its influence, he said, came the concept of man-made law, law based on expediency, on force, on the unrestrained will of the majority. Precedents were disregarded, the balance of powers was scoffed at, and the Constitution openly ignored.

Signs of the revival of natural law, Judge Wilkin said, are visible in the draft of the United Nations Bill of Rights. This document, we may add editorially, is a clear reflection of the concept of Natural Law, because, we suspect, Natural Law is the only basis upon which an international organization can be founded. Paradoxically, it seems that while positivism may destroy the concept of Natural Law in a given culture, once the sentimentalist or the positivist attempts to embrace all cultures, he is forced into the position of advocating Natural Law. Thus one of our more prominent positivistic lawyers, when prosecuting the Nazi war criminals at Nuremberg, indicted them under Natural Law or *ius gentium*, because if even the fiction of a legal process was to be maintained, a positivistic approach was utterly useless.

NOTES

Contributions to this department in the form of brief objective notes should be sent direct to the editor, Oscar E. Nybakken, State University of Iowa, 111 Schaeffer Hall, Iowa City, Iowa.

SEVERAL PICTURESQUE METHODS OF MEASURING DISTANCE

MANY of the denominations in tables of measurements were derived from objects in the physical world (for example, grain, carat, rod, and foot). There are, however, some popular units of measure which have never gained places in formal tables, but which do have multiples. It is of a few multiples of this kind that I wish to speak. My examples from the classics are not numerous, in spite of my long-continued interest in the general subject of popular methods of measuring,¹ yet they seem to be worth listing. The modern illustrations taken from the world of fancy are not less interesting because of their fictitious origin.

In the classics the distance to which a discus, stone, spear, or javelin can be thrown or an arrow shot is a common unit of measurement,² and Greek and Roman authors often give the position of an army as within or beyond the range of this or that missile. From Thucydides 5.65 we learn that in 418 B.C. King Agis abandoned his plan to engage the Argives in battle after he had reached a point within the cast of a stone or the range of a javelin. For an example of a multiple of a range one may turn to Procopius 8.29.10. He tells us that on the day of the battle of Tagina in 552 A.D. the armies of Narses and Totila came to a halt at a distance of not more than two bowshots from each other. Gibbon says that they spent a morning of dreadful suspense in this situation.

The range of a bullet thrown from a sling affords another unit of measure. Ovid (*Met.* 4.709-710) thus indicates the distance of the sea monster from Andromeda when Perseus attacked it:

Tantum aberat scopulis quantum Balearica torto
Funda potest plumbo medii transmittere caeli.

The same author (*Fasti* 3.563-564) employs a multiple of this distance to give the

position of a ship striving to reach the shore:

Illuc cursus erat, nec longius afruit inde
Quam quantum novies mittere funda potest.³

In a work by Henry Lovelich, *The History of the Holy Grail*⁴ (X, iii, 316), dated about the middle of the fifteenth century, mention is made of a pass beside which was a high rock that was "more than fowre bowschote trewely."

A parallel pertinent to this discussion may be found in Thackeray, *Vanity Fair*, Chapter xxv:

Now, although Rebecca and her husband were but a few stones' throw⁵ of the lodgings which the invalid Miss Crawley occupied, the old Lady's door remained as pitilessly closed to them as it had been heretofore in London.

In *The Country House* (Part III, Chapter VI) Galsworthy describes a slum as being "within two stones' throw of the god of the Stoics' Club."

The length of a weapon, rather than the distance to which it may be hurled, may also serve as a unit of measure. A work that has some bearing upon Wagner's *Faust* story⁶ tells how thirty thousand Turkish horsemen making an assault on their Christian enemies were met with such a tempest of arrows that "there was not one that came within five spears length of the battel on foot."

The sole multiple of shouting distance⁷ that I have been able to find in the classics occurs in Quintus Smyrnaeus (12.310-311). He informs us that as a lad he had pastured flocks thrice as far from the Hermus River as a shout would carry. In our own land analogous uses are introduced into stories and novels to give local color. I quote two examples:

"She lives about two-whoops-and-a-holler up Troublesome . . ." (*Atlantic Monthly* 136 [1925] 473).

"You got Joel Adams living two whoops and a holler from you." (Margaret Lee Runbeck, *Hope of Earth* [1947] 201).

The locution here illustrated is so common that a reporter used it figuratively during the war: "Axis agents think that Americans are only about two whoops and a holler from a wigwam."

The distance the strains of a bagpipe can carry is a unit of measure in a fanciful but amusing tale about a Highland laird who, "desirous to ascertain, in some sort of conceivable degree, the size of his property, . . . had placed a line of pipers around it, each at such a distance from his nearest neighbor that he could barely catch the sound of his bag-pipe; and that from the number of pipers required, he was able to form an approximate estimate of the extent of his estate."⁸

I have not found in the classics any passages that give multiples of seeing distance (eyeshot), but "as far as one looks" occurs in the *Iliad* 3.12. Pliny (*Nat. Hist.* 4.31) says that in the vale of Tempe mountains rise to right and left *ultra visum hominis*. The American imagination has devised means of indicating distances beyond the range of vision. In the story "Next to Reading Matter," in *Roads of Destiny*, O. Henry writes: "For instance, I am It in this country as far as the eye can reach, and then a few perches and poles." More to the point are expressions heard by friends in various parts of our own land: "two looks and a half," "three looks," "three looks and a tidy bit," and "two sights and a look and a right smart get."

The lumberjack author of my final multiple of distance makes no attempt at verisimilitude:

A hundred million feet we skid—
That forty was a pyramid.
It runs skyward to a peak;
To see the top would take a week—
The top of that, it seems to me,
Was far as twenty men could see.⁹

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NOTES

¹ See the following articles: "Popular Methods of Measuring," *CLASSICAL JOURNAL* 22 (1927) 325-344; "Picturesque Ways of Estimating and Suggesting the

Size of Huge Armies," *ibid.* 40 (1945) 358-364; "Measuring Sicily by the Day's Sail," *Classical Weekly* 26 (1933) 128; "The Couch as a Unit of Measurement," *Classical Philology* 29 (1934) 30-35. In an article called "Nimble-footed Runners," *Classical Weekly*, 42 (1949) 172-175, I have listed ways of indicating great speed.

² A few references may be given:—discus: *Iliad* 23.431 and 523; stone: *Iliad* 3.12; Appian, *Bell. Civ.* 1.8.70; Apul. *Flor.* 2; arrow: *Xen. Cyrop.* 1.4.23; dart, javelin, or spear: *Xen. Hell.* 4.4.16, 4.5.15; *Plut. Caes.* 44.4, *Arrian* 2.10.3; *Caes. Bell. Gall.* 2.21; *Livy* 8.7.1, 22.15.8, 28.30.8, 30.29.9; *Curtius* 3.11, 4.2.23, 4.3.8, 4.3.14, 5.3.7, 6.1.10; *Vegetius* 4.28. Cf. *Travel* 91 (June, 1948) 18: "A forty-two story skyscraper dominates the campus of the University of Pittsburgh which was founded in 1787 in a three room log cabin within gun shot of Fort Pitt."

³ One who lingers over the wording of these lines might come to think of the alinger as throwing his missile and then walking or running over the water to the place for the next shot. In a lumberjack ballad (p. 131 of the book cited in note 9) a woodsman crosses a river in three jumps:

For twic' in air he stops an' humps,
And makes the river in three jumps.

⁴ Publications of the Early English Text Society, No. 50 (1905); Extra Series 95.

⁵ Would not "stone-throws" have been more logical? Cf. "handfuls," "spoonfuls."

⁶ A. E. Richards, *The English Wagner Book of 1594*, p. 117, in "Studies in English Faust Literature," No. 1. This is No. 35 (1907) in *Literarhistorische Forschungen*.

⁷ For examples of shouting distance in the *Odyssey* see 5.400; 6.294; 9.473; 12.181. An interesting usage occurs in Marjorie (Kinnan) Rawlings, *Cross Creek*, p. 10: "I live within screaming distance of Tom Glisson and Old Boss Brice." On the same page one finds a variation of this: "... a determined scream is audible." For "within swearing distance" and similar expressions see the *CLASSICAL JOURNAL* 22 (1927) 327.

⁸ Hugh Miller, *My Autobiography. My Schools and Schoolmasters; or, The Story of My Education* (Boston, 1855) 242. For this reference I am indebted to Dr. H. C. Thory.

⁹ E. C. Beck, *Lore of the Lumber Camps* (Ann Arbor, 1948.) Ballad 47, p. 139.

CORRIGENDUM

IN OUR JANUARY number, right on the title page (243), we published a delightful series of elegiacs dedicated to the occasion of Dwight David Eisenhower's inauguration as president of Columbia University. We are pained to report, however, that we allowed one small error to creep in, a *quo* for a *qua* in Line 12, which will accordingly read:

Nec deerat Kansas, qua domus ipsa tua est . . .

Our apologies go to Mr. J. F. C. Richards, the author, and to our readers who may have been puzzled.

SOPHOCLES, ANTIGONE 1232, ONCE MORE

THE note on πῖσας προσώπῳ in *Antigone* 1232 by Professor Walter Johns in *THE CLASSICAL JOURNAL* 43 (1947-48) 99-100, sent me back promptly to the earlier article, *CLASSICAL JOURNAL* 41 (1945-46) pp. 371-374, by Professor Skuli Johnson on the same phrase. It appears to me that the honors go to Professor Johns, if on no other ground for the reason that he calls attention to the fact that there would be no occasion for the spectators of the drama to feel disgust at the vulgar act of an angry son spitting in a stupid father's face (and a prince in a king's, one may add), since the matter referred to is merely reported in a messenger's speech, where it heightens the "pity and horror of the final meeting between father and son" as an accessory detail. Professor Johns also correctly points out that Sophocles is by no means disposed to spare our feelings in regard to repulsive scenes actually presented on the stage, —repulsive, that is, to modern academic feeling but not necessarily to ancient Athenian audiences.

Professor Skuli Johnson must have overlooked the extraordinary lengths to which Mediterranean folk carried physical expressions of loathing and disgust. Not to dwell too long on this, I shall refer him to Seneca, *Dial.* 5.38.2 with its perfectly appalling account of Lentulus, a Roman patrician of the Cornelian gens, making a special effort to muster up a good mouthful of spit (*quantum poterat attracta pingui saliva*) and then deliberately shooting it into the face (*in frontem mediam*) of Cato Uticensis who was at the moment pleading a case. True, Lentulus was *factiosus et inpotens*, but he was a great Roman noble to the extent of having been consul in 71 B.C., if the identification commonly made here is correct. The action offends our taste, of course, but it just happens that there are crude facts like that in life, and I cannot see but what the Sophoclean phrase is another example of the same thing.

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MENANDER AND HIS PROVERBS

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ALTHOUGH WE HAVE recovered from the sands of Egypt enough fragments of the greatest artist of the New Comedy, Menander, to allow us to reconstruct several of his plays, these discoveries did not appreciably increase the store of proverbs, reflections, and adages which have passed through the centuries under that poet's name.¹ These reflections of the poet were culled from his works long before the latter were lost, to remain like the slivers of a broken mirror reflecting human life and this Athenian playwright's views on it.

Born a few years before the final debacle of Athenian democracy and independence, in the year 342 B.C., he grew up in a period when, though philosophy's sun was setting, the world was still illumined by Greek thought. He may have heard the lectures of the aging Aristotle, and we know that he was a pupil of Theophrastus, the Stagirite's successor in the Lyceum. We also must note that he knew personally the great Epicurus who seems to have had a marked influence on him. Zeno the Stoic who came to Athens while Menander was in his thirties also seems to have played his part in shaping the poet's views. It is possible to note the impress of these philosophies more exactly in the proverbs themselves which we shall discuss below. However, we may safely say, before we begin, that it is the philosophy of Epicurus which we shall find generally to be most influential.

Of course a certain amount of caution must be employed in interpreting almost every-

thing remaining of Menander's writing, for in most cases we have not the context of the quoted lines, and, secondly, we have no certain assurance that this view or that was the actual opinion of the poet—it may be only the view of this or that character whom he professed to portray. Hence we can not hope that our study here will not be vexed by the contrarities and contradictions of Menander's preserved sayings.

This treatment of Menander, from the nature of its object, shall be divided into three main parts as it treats of the proverbs. Since we are mainly concerned with their philosophy, we shall discuss the proverbs as they fall into one of the three great general divisions of philosophical studies, that is, as they concern God, the world, and man. With this division in mind we may continue.

I. What are Menander's views on God? This shall be our first concern. The first problem that then presents itself is this: does God exist? We know that the good Epicurean was usually quite unconcerned about the gods, recognizing their existence, indeed, but generally no more than that. This may well explain the poet's almost flippant remarks, for we read: "Unto the good, their reason ever is a god,"² and, "The place that bred me, this I count a god."³ In another place, in ridicule, he maintains that only that which has influence is a god . . . and hence Effrontery must be a god.⁴ Such statements, however, which seem to hint of atheism, are quite exceptional. Menander as a good Epicurean was quite content to let the gods exist, but Providence appears out of the question as we read:

"Now do you think the gods have leisure time to spare
For parcelling the good and ill, day in, day out,
To each and all, O Smicrines? . . . In the world,
all told,
Roughly there are one thousand cities, and in each
of them
Dwell thirty thousand. Do you think that each of
them,
Each several one, the gods preserve or ruin?"⁵
and again:

"Not share and share alike the gods have parcelled
out
Men's circumstances and their own. For instance,
they
Being themselves immortal, overlords of all
And everything, have pleasures endless ever-
more."⁶

He adopts a typical attitude when he says that prayer is useless and "No God saves one by another's help," and all that follows there.⁷ Closely coupled with this deistic attitude is Menander's hatred of superstition and the excesses of contemporary religion; and in a famous fragment he rails at the vain worship of Cybele and the gods who second the fortune-tellers.⁸

However, if we may judge by the remaining fragments, Menander was not an absolutely orthodox Epicurean in this rejection of Providence, for he clung to the notion in one form or another. On one occasion one of his characters proclaimed, "Ah, even a god has a watchful care over the good,"⁹ and in another place: "But a god it is that bestows or takes away misfortune and the error is not inherent in character."¹⁰ However, the value of these statements must be balanced against such a sentiment as this, bitter and skeptical: "I say that the gods lend a hand to the wicked, for we, though good, get nothing good."¹¹

In a word, Menander's expressed views concerning God are a mixture of Epicureanism and agnosticism. He rather impatiently accepted the existence of a god, but he found man and nature quite capable generally of running the world without any divine meddling. The poet of course finds the creature much more interesting than the Creator.

II. The influence of Epicurus is even more evident in the poet's cosmology than in his theology, for in his treatment of the world Menander subscribes to that philosopher's cosmology completely. As is well known, the Epicurean was interested in nature not for its own sake but as an introduction to ethics. The Epicurean studied nature so that, by abolishing fear of the gods through an adoption of Democritus' atomic materialism, he might be more easily led to a happy life.¹² But, that men might be happy, it is necessary

to know that they are not determined to their actions. Accordingly, rejecting the notion of fate, Epicurus upheld the freedom of the human will. But finding that the phenomena of the world were quite inexplicable without the ordering of God or fate, he was forced to substitute chance (*τύχη*) as the great ruling force in the universe. Menander took up the doctrine and exploited it to its full, for the plots of the New Comedy had their basis in the unpredictable twists of chance and fortune. Over and over again the poet repeats the sentiment found in the *Arbitrants*, "Hazard luck has saved"¹³ or "There comes from Fortune many a circumstance incredible."¹⁴ The most revealing passage of the many that might be thus quoted is the following fragment:

"Have done with talking of intellect: for the human intellect amounts to nothing while Fortune's . . . whether we call it divine spirit or intellect . . . this is what stirs all and veers and saves whereas mortal forethought is smoke and nonsense. Take my advice and you'll not blame me: everything we think or say or do is fortune and we are but countersigners. . . . Fortune ever holds the tiller. This goddess alone we ought to speak of as both intellect and prudence unless we take pleasure in empty names."¹⁵

This is a picture of the poet's world . . . giddily whirling through an ungoverned universe and, as we shall note, possessed by "good-natured, pleasure-seeking animals called men."

III. We now come to Menander's chief concern, man, and man was the principal interest of his Epicurean mentors as well. It was for man's sake that these philosophers had banished God and entrusted His universe to the unsteady hands of Chance. It was also for the sake of men that Menander wrote his plays: and, since men are interested principally in themselves, he, as an intelligent dramatist, wrote principally about them. It will be convenient here to divide Menander's reflections on man into three parts, man and the gods, man and other men, and man himself.

We noted above that Menander granted the existence of the gods but that he preferred to keep them in their heaven. And he coun-

sels men to leave them there, for it would be too inconvenient for them to come down anyway. Men of course hope in vain for immortality. "What blessing could a corpse possess seeing that we who live have not a single one?"¹⁶ and "There is no price for immortality."¹⁷ We may as well be resigned and "fight not against the gods nor add to the affair new tempests—endure the necessary ones!"¹⁸ A most unorthodox expression for an Epicurean is the following unique fragment: "By the help of God, the evil, even as it comes to being, turns to good."¹⁹

A good many of the proverbs pertain to man's relations with his fellow men . . . friendship, marriage, money, social conduct, justice, all find their place in these reflections. Often we note a vein of Stoic resignation and cultivated ennui in the otherwise Epicurean opinions. When we hear the poet saying, "Children are the sweetest things of all to own,"²⁰ or, "Welcome is a friend of equal breeding,"²¹ we realize why his sayings have lived through the ages, becoming anonymous in their fame. When he said, "This is living, not to live for oneself alone,"²² he voiced a sentiment that was fully realized three centuries later upon a hill outside Jerusalem where a Man gave up His life for His friends. Not all his sayings, however, are as benign as these. Listen as one of his characters declares: "The man who first invented the art of supporting beggars made many wretched. For the obvious thing were that he who cannot live without misery should die."²³ However, Menander is usually quite lenient with the faults of man for "to err is human,"²⁴ and anyway, "Man is an ass."²⁵ Possibly the best known of his fragments on the lot of men, and perhaps one of the most poignantly beautiful, is the following, strongly tinged with Stoic resignation as it comments on "life's passing show."

"That man, O Parmenon, I count most fortunate Who quickly whence he came returns, when he, unvexed,

Has looked on these majestic sights: the common sun,

Water and clouds, the stars and fire. If thou shalt live

An hundred years, or very few, thou'lt always see these

Same sights present, grander ones thou'lt never behold.

So count this time I speak of as some festival
Or city visit where one sees the market-place,
The crowd, the thieves, the dice, the loungers at the clubs;

Then, if thou'rt off betimes unto thy lodging place,

Thou goest with fuller purse and none thine enemy;

While he that tarries longer, worn, his money gone,

Grows old and wretched and forever knows some lack,

A vagrant he, the sport of enemies and plots.

Gaining no easy death the guest returns who stayed too long a time."²⁶

Menander shows no less genius and insight in his reflections on man himself than in his considerations of man in relation to his fellow men. Although such sayings as "property covereth a multitude of sins"²⁷ and "friends have all in common" have their appeal,²⁸ it is always the reflection on man himself which will interest us first. Here Menander is a master. When he said, "An idle man in health is much more wretched than a fever patient,"²⁹ we catch a glimpse into our own nature. "A man's character is revealed by his speech,"³⁰ "Since you're a man be courageous,"³¹ "It is a task in a single day to remove a folly ingrained by time,"³² such proverbs as these are the expressions of a keen and interested observer of men's failures and fortunes. When the poet stated that, "'Tis right that Honor's beauty stamp the nobly bred,"³³ he was delivering a sermon in two brief lines to his audience. We note in Menander's lines on death and its meaning to men not only the Epicurean "Chase ever from life what brings annoy; the span of life is something brief, the time is scant,"³⁴ but also many an echo of Stoic and an anticipation of Christian thought.

"When thou would'st know thyself, what man thou art,

Look at the tombstones as thou passest by:
Within these monuments lie bones and dust
Of monarchs, tyrants, sages, men whose pride
Rose high because of wealth, or noble blood,

Or haughty soul or loveliness of limb:
Yet none of these things strove for them 'gainst time:

One common death hath ta'en all mortal men.
See thou to this and know thee who thou art."³⁵

This fragment alone could well convince us that Menander was no shallow hedonist. He knew men too well to believe altogether that pleasure was their only end and dust their only rest.

We have now completed our brief sketch of the philosophy of the Greek comedian, Menander, as it is revealed in his proverbs. Some considerations have been curtailed and others omitted as less essential to an understanding of the poet. However, we may from the material treated form a few judgments with a reasonable amount of certainty. First, Menander as a dramatist and as a man was primarily interested in man, his life and hopes, his loves and hates, his vices and virtues, his failures and successes. Secondly, this interest was coupled with a genius for insight into the actions of men and a certain appreciation of the motives which stir men to action in this life. Finally, his philosophy, though basically Epicurean as is evident from all that has been said above, is also liberally spiced with Stoic and eclectic elements. The line which Terence, "*Dimidiatus Menander*," puts in the mouth of Chremes, "*Homo sum: humani nil alienum a me puto*,"³⁶ is a most perfect expression of the humanism of the greatest of the poets of the New Comedy. Little wonder that his commentator, Aristophanes, the grammarian of Byzantium, in mock annoyance, threw up his hands and cried:

"O Menander and Life, which of you imitated the other?"

NOTES

¹ Harold Ranston, "The Maxims of Menander," *London Quarterly Review*, CLXVIII (O' 1927), 209-217.

² Menander, *The Principal Fragments*, trans. by F. G. Allinson, Loeb Classical Library (London, 1921), p. 315 (11K).

³ *Ibid.* p. 315 (13K).

⁴ *Ibid.* p. 367 (257K).

⁵ *Ibid.* p. 117 (*Arbitrants*).

⁶ *Ibid.* p. 355 (190K).

⁷ *Ibid.* p. 365 (245K).

⁸ *Ibid.* p. 355 (202K).

- ⁹ *Ibid.* p. 421 (399K).
¹⁰ *Ibid.* p. 435 (425 K).
¹¹ *Ibid.* p. 385.
¹² William Turner, *History of Philosophy* (Ginn & Co., New York, 1929), pp. 175-183.
¹³ *Op. cit.*, p. 121, (*Arbitrants*).
¹⁴ *Ibid.* p. 209, (*Periceromene*).
¹⁵ *Ibid.* p. 445 (482-483K).
¹⁶ *Ibid.* p. 353 (169K).
¹⁷ *Ibid.* p. 397 (301K).
¹⁸ *Ibid.* p. 353 (187K).
¹⁹ *Ibid.* p. 209 (*Periceromene*).
²⁰ *Ibid.* p. 267 (*Periceromene*).
²¹ *Ibid.* p. 281 (391K).
²² *Ibid.* p. 457 (507K).
²³ *Ibid.* p. 315 (14K).
²⁴ *Ibid.* p. 447 (499K).
²⁵ *Ibid.* p. 483 (534K).
²⁶ *Ibid.* p. 443 (481K).
²⁷ *Ibid.* p. 323 (90K).
²⁸ *Ibid.* p. 315 (9K).
²⁹ *Ibid.* p. 127 (175K).
³⁰ *Ibid.* p. 321 (72K).
³¹ *Ibid.* p. 491 (549K).
³² *Ibid.* p. 369 (262K).
³³ *Ibid.* p. 299 (210K).
³⁴ *Ibid.* p. 433 (410K).
³⁵ *Ibid.* p. 484 (538K). The translation is from J. A. Symond's *Greek Poets*, ch. xix.
³⁶ Terence, *Heautontimoroumenos*, 1.87.

MOUTHWASH

OUR READERS who follow developments in the field of medicine have no doubt observed that the search for, and the development of, new drugs has recently taken a turn in a different direction. The great series of discoveries in the field of coal-tar derivatives, one of the earliest of which was the blessing of aspirin in the 1890's, seems to have reached its climax with the sulfa group in the 1930's. Early in the 1940's, the search turned to a homelier field, among molds and soil organisms; and now we are told that a world-wide search is under way to explore drugs known to witch-doctors and old wives among primitive peoples. Even some of Grandma's remedies are restored to honor because of hitherto unverified potencies.

One of the least suspected common fluids, available in every household, contains a chemical substance which has just been elevated to a place of high honor in the dental pharmacopoeia. We are reminded by Professor Arthur Moser that this fluid was used by the Celtiberians for bathing purposes, and that in Somerset Maugham's *Catalina* (p. 152, top) a Spaniard preserves a beautiful skin in the same way. Professor Moser adds:

"Classicists who have read Catullus (39) will certainly remember the sarcastic and unpleasant accusations which the poet levelled at Egnatius. This man and his fellow Celtiberians seem to have had splendid, white, perfect teeth which they delighted to exhibit at any time possible. Catullus accepted the fact of the fine teeth, but criticized acidly the taste in dentifrice.

"This rather uncommon dentifrice, however, must have been effective in antiquity. Its properties have been rediscovered and it is used as a base for the latest improvement in prophylactic methods against dental caries. Further information on this subject may be acquired by reading 'New Brush-Off for Dental Decay' (extracted from *Better Homes and Gardens*, December, 1948) in the February, 1949, number of the *Reader's Digest*, p. 78."

OLD TEXT COPIES AVAILABLE

THE DEPARTMENT of Classical Languages and Literatures of Smith College has on hand a considerable stock of the old paper-bound texts of classical authors which publishers used to furnish free to users of their annotated editions. These include texts of Horace, *Odes and Epodes* (Shorey-Laing, Shorey, C. L. Smith), *Satires and Epistles*; Livy, I, XXI, XXII (Westcott, Lease); Cicero, *Selected Letters* (Abbott); Xenophon, *Anabasis*, I-IV.

The Department will be glad to send as many of these as are available to any address, the recipient to pay transportation charges, with the understanding that they are needed and will be used for teaching purposes. Apply to Professor F. Warren Wright, Smith College, Northampton, Massachusetts.

THE TEACHER'S SCRAPBOOK

VIRGIL OR CAESAR? (STUDENT OPINION)

(We are glad to print the following letter from the Senior Latin Class of the New Bedford High School, New Bedford, Mass.—Ed.)

IN ANSWER to much of the recent controversy published in *THE CLASSICAL JOURNAL* in regard to the moving of Virgil into the sophomore year, we wondered if some of your readers would be interested in the students' attitude. After considerable thought and discussion, the members of our class are presenting the following points of view.

Although it may not be impossible to teach Virgil in the second year, as Mr. F. W. Horner stated in the December issue of your magazine, still we believe that Caesar has many advantages as chosen reading for the second year. Caesar's constructions are the usual ones presenting a good foundation from which one may go on later to the complexities and poetical irregularities so common in Virgil. Caesar's vocabulary does not abound in synonyms, consequently the first year student does enough if he memorizes one word for the sea, such as mare, maris, n. On the other hand, Virgil makes use of ten or twelve different words for the sea, such as aequor, unda, pontus, gurgis, mare, sal, salum, altum, spuma, pelagus, fluctus and fretum. This use of synonyms makes it necessary for a first-year student to become familiar with a much larger total vocabulary than that needed for Caesar. Caesar presents no difficulties of meter or versification, elision, ecthipsis, hiatus, diaeresis, etc., which are necessary for an intelligent reading of Virgil. The average sophomore might find it extremely difficult to master this knowledge of versification and its

peculiarities. Caesar is free from the thousands of mythological characters with their new names and in many cases, their multiplicity of names in which Virgil abounds. In studying Virgil, it is necessary not only to know these mythological names, but also their mythological background which fits them into the *Aeneid*. The acquisition of this legendary lore might prove very difficult for a second-year student.

We feel that a second-year student lacks the maturity to appreciate fully the characters in Virgil, their motivation, and the psychological aspects of their behavior. We believe this because of our own experience with Shakespeare. As sophomores, we had little appreciation of the character situations in *Julius Caesar*, the meaning of the plot and the meaning of Caesar's death. But as seniors, we find it much easier to get a deeper insight into the purpose of Shakespeare in portraying Hamlet, Ophelia and other characters as he did. Could a sophomore really understand the part that fate played in the departure of Aeneas, and the grief that drove Dido to her death? Could a sophomore correctly value Aeneas' religious intensity and his devotion to his Penates?

We do not know whether it is intended that the student should be deprived of the exquisite beauty of Virgil's lines and the lilting rhythm of his hexameters by the omission of the teaching of versification during the second year. If so, we think that this is a distinct loss. We find that the poem would have little meaning for us if we were unable to read the Latin intelligently and smoothly. We conclude that without this ability to read rhythmically, memorization would be almost impossible, and no one of us would want to leave the course without taking away with us, as our own, some of Virgil's best passages. We also feel that a familiarity with figures of speech adds to our enjoyment of

Virgil's style, and we wonder how well a sophomore might comprehend these.

We believe that if students are given the *Aeneid* in the second year, they will think that they have already had the best of Latin and will feel justified in dropping the subject afterwards, so they will be without any direct knowledge of Caesar or Cicero. Even if they do go into Caesar or Cicero, much of Virgil's vocabulary, style, and figures will be forgotten by the time they start other poets such as Horace or Lucretius in college.

As for our not learning any separate declension as a whole, but emphasizing, for instance, "o" as a sign for the dative or ablative, think of the pupil's confusion when he meets an "o" as the nominative singular of the third declension. Take as an example—

"Juvenes, fortissima frustra pectora, si vobis audentem extrema cupido certa sequi,—

"Oh, young men, hearts bravest to no purpose, if you have a fixed desire to follow me as I dare the worst—"

What would happen if the pupil had a fixed notion that *cupido* was a dative or ablative? It seems to us that it is necessary to know each declension and each conjugation as a whole.

Putting Virgil in the second year of high school would seem to us to be like attempting abstractions in the second year of art study, or trying to solve the polyhedral angles of solid geometry as a sophomore, or struggling through a Brahms Sonata in one's second year of piano study!

Yours very truly,

THE SENIOR LATIN CLASS

(Marjorie N. Gabriel acting as secretary)

* *Aen.* 2. 348-350.

LATIN ON THE B.B.C.

Mrs. Eleanor F. McKey of Waterville, Maine, writes:

Perhaps the readers of THE CLASSICAL JOURNAL would be interested in some comments made on a B.B.C. broadcast this evening apropos of the study of the Classics. On the program known as "Brains Trust" the question was asked, "What answer shall

TEACHERS, ATTENTION!

On Page 469 of this issue you will find an important article by William E. Bull. "Natural Frequency and Word Counts." The long-range consequences of Professor Bull's article affect the perennial question, "What is the most effective way to learn a foreign language?" But classroom teachers at the moment will be especially interested in one point strongly emphasized on Pages 472-3-4.

Latin teachers stress the vocabulary-building values of Latin for their students' English; this claim has been countered by the statement that the words used most frequently in English are largely of Anglo-Saxon or Germanic origin, i.e. the words that the student needs most are not of classical derivation. Professor Bull's article stresses the fact that the most frequently used words are not necessarily the content-bearing words in English (or any European language). And Latin teachers might add that once we progress beyond the every-day or domestic-cultural words (which the student knows before he comes to school), the education-content words are going to be of classical derivation. We feel that Latin teachers will wish to study these points carefully.—Ed.

I give my son when he asks why he has to study Greek and Latin?" Unfortunately I was not quick enough to jot down the names of the men who gave the responses, but the gist of their replies was as follows:

These languages are less "dead" than a good part of English.

They are superb vehicles of communication, saying exactly what they mean.

They make English come alive to those who speak it as a native tongue. Boys don't believe this, but it is none the less true.

They will be indispensable for the kind of son who wants to pass his entrance examinations.

One speaker went so far as to attribute most of the wrongs of the world to the dropping in popularity of Greek in the curriculum. Other speakers thought that this was too extreme a statement, but all concurred in the belief that the study of classics was of inestimable value.

If these speakers are fair representatives of English thought on the subject, it will be long before the classics die in England.

BOOK REVIEWS

TENNYSON RECONSIDERED

BAUM, PAULL F., *Tennyson, Sixty Years After*: Chapel Hill, University of North Carolina Press (1948). Pp. xi+331. \$4.25.

MOST CLASSICAL TEACHERS turn to English poets for the double pleasure of literary appreciation and of recognition of classical allusion. My own early enthusiasm for Tennyson was enhanced by study of Homer, Virgil, Catullus, and other classic writers from whom the Victorian Laureate drew such notable inspiration. The same double enjoyment is to be found in such diverse authors as Longfellow and the recent winner of the Nobel prize T. S. Eliot, in Lowell and Herrick, Milton and Marlowe, Swinburne and Pope. The contrast in period and subject matter indicated by this pairing of names illustrates the width of classical influence.

However, we have a tendency to be uncritically enthusiastic about those writers who show the classical influence because of the pleasure of our recognition of it. Most of us will eventually, I suspect, as we read these poets be assailed by some critical doubts. Of no poet is this more likely to be true than of Tennyson. The present volume is a penetrating critical study which will help us, I think, to resolve this problem—why is the poet's sublimity so curiously marred at times by the tasteless and the trite? Professor Baum's aim is to apply the canons of aesthetic criticism to the poems, to determine why Tennyson sometimes succeeded magnificently and sometimes failed wretchedly. Interwoven with this critical analysis is enough of Tennyson's life to explain his relation to Victorian England and enough of the conflicting contemporary criticism to show why opinions of Tennyson even now are poles apart in their conclusions. Baum's fears that in the attempt to mesh his own reactions with Victorian

criticism he might leave "the joinery too rough" (p. v) were groundless. His volume is an excellent companion to the works of Tennyson. Although it is a difficult book to read, it is worth the effort. The central portion of the volume (chapters III-IX) considers the poetry itself, the first two and the last two chapters give the setting and further interpretation. At times the reader wonders whether Professor Baum really approves of Tennyson, but one statement will answer: "My purpose was to show up the flaws: the good things are accessible to the most casual reader" (p. 91). It would have been a nice touch if the volume had been published on October 6, 1952. Perhaps one of Professor Baum's neatest epigrams anticipated this suggestion: "*Locksley Hall Sixty Years After, Etc.* (1886) contains, besides the titular poem (in which the incumbent of the Hall has aged sixty years in forty-two and shows it), . . ." (p. 173).

Classical Poems

THE CLASSICAL poems are ably discussed, some in minute detail ("Ulysses" on pp. 92-97 with an elaborate analysis appended on pp. 299-303, "Oenone" on pp. 75-83, "Lucretius" on pp. 147-154, "Tiresias" on pp. 146f.; for other significant comments see pp. 154f., 173, 279, and the second note on chapter VII, p. 318). An attempt to examine classical echoes in detail was beyond the plan of the volume, but significant comments on Tennyson's relation to the Classics will be found: his early reading of Pope's translation of Homer (p. 30), Tennyson's statement that he would imitate Alcaeus and Simonides (p. 35), Virgilian and Homeric echoes (p. 89), Tennyson's Latinisms (pp. 101f.). Tennyson's pre-occupation with the form which he called

"idyl" or "idyll" goes back to classic times, to Theocritus and Virgil, although he added much to its significance (at times incongruously) in his application of it to the life of the English countryside (cf. pp. 51, 144). Baum's quotation of a comment by the great Classicist, Sir Richard Jebb, on the "Lucretius" gives us a piece of revealing contemporary criticism (pp. 148f.). On p. 279 Baum's account of Tennyson's tribute to Virgil is worth quoting (p. 279):

The Mantuans request some verses on the nineteenth centenary of their poet's death, and he delivers a perfect tribute, not imitating the Vergilian hexameter, but in long nine-beat couplets (divided into fours and fives) which suggest "the stateliest measure ever moulded by the lips of man"; not a cento of Vergilian echoes, but "golden" phrases which Vergil himself would have admired and enjoyed—

All the charm of all the Muses
often flowering in a lonely word:
as in
star that gildest yet this phantom shore.

At this point it might be useful to insert a few references on Tennyson's Classicism. For an examination of classical echoes the volume by my former teacher, the late Professor W. P. Mustard, is still the standard guide: *Classical Echoes in Tennyson*, New York, 1904 (cited by Baum, p. 318 where he also cites and quotes from an excellent article by O. L. Wilner, "Tennyson and Lucretius," *CJ* 25, 1930-31, pp. 347-366). Many of the volumes of the series *Our Debt to Greece and Rome* contain references: e.g. J. W. Mackail, *Virgil and his Meaning to the World of To-day* (Boston, 1922), pp. 134-137 and J. A. Scott, *Homer and his Influence* (Boston, 1925), pp. 148-150. The following are interesting for parallels and discussion: Herbert Paul, "The Classical Poems of Tennyson," in *Men and Letters* (London, 1901), pp. 1-26; Elizabeth Nitchie, *Virgil and the English Poets* (New York, 1919), pp. 224-234 ("But among all the poets of this period, there was only one who caught the real spirit of Vergil and enshrined it in his verse." p. 224); E. D. Cressman, "The Classical Poems of Tennyson," *CJ* 24 (1928-29), pp. 98-111; Douglas Bush, *Mythology and*

the Romantic Tradition in English Poetry (Cambridge, Mass., 1937), pp. 197-228 (chapter VI), 611-613 (bibliography).

Classicists should take seriously the warnings here found against assuming that Tennyson was a "classical" poet since often the influence is merely surface or verbal. Even though I feel (more than Baum does) that Tennyson is most successful in his classical poems, his poetry was a product of his own peculiar genius and of his own age. Along with his reading in the classics went wide reading in contemporary novels (p. 135). Again (p. 155):

In Tennyson's six essays on Greek subjects there is very little of the Greek spirit. They make no pretence to topographical accuracy—Tennyson had not been to Greece—and the first was done frankly from a Pyrenean background. They are hardly Greek in modern dress. They are subjects taken from Greek story and translated into pure Tennyson. Yet he knew the Greek classics well, read them constantly, and admired them genuinely. It is just that his own feeling was too completely his own to let him adopt theirs even for a moment. Yet in his last seven years he chose three of the six as title-poems for his volumes: *Tiresias*, and *Other Poems*, 1885, *Demeter*, and *Other Poems*, 1889, *The Death of Ænone*, . . . and *Other Poems*, 1892. Perhaps he fancied the poems themselves, perhaps he imagined they gave distinction to a title-page; they were in no case (unless possibly the last) typical of the contents of their volumes.

Tennyson's painstaking and almost never ending revision of his poems is discussed in many passages: the chief illustration is the long account of the revisions of "Ænone" between the text of 1833 and that of 1842 (pp. 75-83). This recalls for us Virgil's method of composition. One hint on pp. 54f. suggests that Tennyson made prose sketches of the "Idylls of the King" which he then elaborated as Virgil did his prose sketches for the *Aeneid* (*Aeneida prosa prius oratione formatam digestamque in XII libros particulatim componere instituit, prout liberet quidque et nihil in ordinem arripiens. vita Donatiana* 23). The classical student would be glad to have had further discussion of this

as well as of the relation of the dramas discussed in chapter IX to the classic rules. Actually these topics did not need further elucidation for the purposes of this volume,

and doubtless they are discussed somewhere in the great mass of material on Tennyson.

WILLIAM C. McDERMOTT

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GREEK PSEUDO-SCIENCE

DELATTE, LOUIS, *Textes Latins et Vieux Français Relatifs aux Cyranides* (Bibliothèque de la Faculté de Philosophie et Lettres de l'Université de Liège, Fascicule XCIII): Liège, Faculté de Philosophie et Lettres; Paris, Librairie E. Droz (1942). Pp. x+354, 1 plate. 100 fr.

AS MODERN MEN we are justly proud of the scientific achievements of Western civilization; as classicists we claim that even in this sphere Greece led the way, that the true scientific spirit and, at least in part, the scientific method are part of our Hellenic heritage. Hippocrates, Aristotle, Theophrastus, and Archimedes are recognized without question as scientists of the first rank. If at the practical level their achievements seem, at times, surprisingly unproductive, this is attributed to the Greek tendency—somehow rather grand and aristocratic—to prize the theoretical more highly than the utilitarian. So much is commonly and rightly held to be true. It is less generally realized that there is another, and darker, side to the picture, that Greece also spawned a vigorous group of pseudo-sciences, which were, in intention, entirely practical and utilitarian. If this shocks us as classicists, it may also shock us as modern Westerners to realize that as late as the 16th century this crude farrago of science, magic, and superstition passed for true learning and was widely sought after and highly esteemed. Astrology, indeed, continues to flourish even today, at once the most profitable and the least reputable portion of our inheritance from the ancient world.

The voluminous literature of these pseudo-sciences has come down to us only in part. Much of it gained currency under the name of Hermes Trismegistos, the Greek designation of the Egyptian Thoth, although similar

works were ascribed to Solomon, Enoch, Pythagoras, and Zoroaster. The works thus professed to contain the secret wisdom of the remote past. Actually, the oldest of them are no earlier than the 3rd century B.C., all derive from a common background, and their composition is for the most part, if not entirely the work of Greeks.

The name of Hermes Trismegistos is probably more familiar today in connection with the *Corpus Hermeticum* and related texts, a body of speculative religious literature, mainly along mystical lines, which was in all probability composed in the 2nd and 3rd centuries of our era. The only link between these learned works and those of the popular "scientific" type is the common ascription to Hermes Trismegistos, and the fact that both are represented as divine revelations rather than as the products of human reason. Both therefore give evidence of that "failure of nerve" which beset later antiquity.

The basic science of popular Hermetism is astrology, and from it depend the other occult sciences, alchemy, magic, and therapeutics. Thanks to a brilliant study of the texts by A.-J. Festugière, which I have tried to summarize elsewhere,* it is now possible to view this literature as a whole and to trace its development and cultural significance. As a practical study Hermetic science was largely

* A.-J. Festugière, *La Révélation d'Hermès Trismégiste: I, L'astrologie et les sciences occultes*, Paris, 1944. Cf. my review in *Class. Phil.* 43 (1948), 56-58. Vol. II will treat the religious-philosophical writings. Meanwhile there is an excellent brief survey, mainly devoted to theosophical Hermetism, by the same author in the *Bulletin de la Société Royale des Lettres de Lund* 1947-1948, 1-58. For the *Corpus Hermeticum*, the text and French translation, with copious notes, by A. D. Nock and Festugière in the Budé series (1945) now replaces the edition of Scott.

concerned with discovering the secret properties or virtues of things, animal, vegetable, or mineral, determined either by their relation to the stars, planets, or signs of the zodiac, or to one another, on the basis of certain "laws" of sympathy and antipathy. Whoever possessed the knowledge of these "Secrets of Nature" was a veritable Dr. Faust, with all Nature at his command.

One of the major Hermetic works of this sort is known as the *Cyranides*. Book I and Books II-IV were originally separate works, both probably of the 1st century A.D. Both, however, suffered successive redactions, and they were finally combined by a Byzantine editor. The Greek MSS show considerable variation in the extent and nature of the text, and no satisfactory edition has yet been brought out. As a preliminary to such an undertaking Delatte has here edited a Latin translation of the work, made at Constantinople in 1169 from a Greek MS at least a century older than any that now survive. The Latin text itself rests on MSS which range in date from the late 13th to the 16th centuries. In addition, Delatte has edited certain closely related texts of which the Greek original is lost, the *Tractatus de VII herbis VII planetis attributis* of Flaccus Africanus, the *Liber Hermetis de XV stellis XV lapidibus XV herbis et XV imaginibus* (translated not from the original Greek, but from an 8th century Arabic version), a shorter version of the *Liber Hermetis* known as the *Tractatus Enoch*, and finally, *Le Livre des Secrez de Nature*, which is based in part on the *Cyranides* and

may contain material from one of the books of the *Cyranides* no longer extant. Thus for any eventual reconstruction of the Greek text, Delatte's work is of primary importance.

The *Cyranides* is a collection of medicinal and magical recipes. In Book I under each letter of the Greek alphabet are listed a bird, a fish, a plant, and a stone. These are followed by an account of their therapeutic or miraculous powers, and by directions for making talismans from them. The remaining books constitute a bestiary, in which quadrupeds, birds, and fish are successively listed in alphabetical order. A single example drawn from Book III may be of interest:

Elementum P, ro, id est r
De pelicano

Ramphius avis est secus flumen Nili quae dicitur pelicanus et in paludibus Aegypti moratur. Haec valde amat prolem suam; cum ergo orti fuerint pulli sui modicumque aucti, continue genitores suos in facie percutiunt. At illi ferre non valentes colaphisant suboles suas interficiuntque eas; deinde viscera misericordiae super eos moventes lugent filios quos interfecerant. Eadem itaque die mater propriis filiis miserta sua ipsius latera dilanians aperit et sanguinem super filios suos mortuos effundens vivificat eos, et resurgunt quodam naturali modo. Horum itaque fel cum nitro mixtum nigros albos sanat et cicatrices nigras eiusdem coloris cum alia carne facit. Et argentum obscurum splendidum facit omnemque nigredinem sanat et abstergit. Sanguis eorum bibitus epilensiam sanat.

FRANCIS R. WALTON

The University of Chicago

ON KINGSHIP

DELATTE, LOUIS, *Les Traités de la Royauté d'Ecphante, Diotogène et Sthénidas* (Bibliothèque de la Faculté de Philosophie et Lettres de l'Université de Liège, Fascicule XCVII): Liège, Faculté de Philosophie et Lettres; Paris, Librairie E. Droz (1942). Pp. x+318. 100 fr.

LIKE SO MANY books published during the war in countries occupied by the Nazis, this work, a "thèse d'agrégation de l'enseignement

supérieur" by the son of Armand Delatte, who rivals his father in competence, has only recently become available to American scholars.

The author has here given us a critical edition of the brief fragments (ca. 300 lines altogether) of the treatises on Kingship by the Neo-Pythagorean writers, Ecphantus, Diotogenes and Sthenidas, which have been preserved in Stobaeus' *Florilegium*. The work

consists of three parts subdivided into nine chapters, as follows. Part I, The Text. 1. Prolegomena to the critical edition. 2. Critical edition of the Greek fragments. 3. Translation. Part II, The Language. 1. A study of the Neo-Pythagorean dialect. 2. A study of the vocabulary. 3. Syntactic and stylistic details. Part III, The Ideas. 1. Introduction (on ancient theories and cults of kingship). 2. Commentary on the fragments. 3. Conclusion. The whole is concluded by excellent indexes.

In the Prolegomena (pp. 1-22) Delatte gives a careful account, independent of that of Hense, of the 11 MSS. of Stobaeus' excerpts from the three writers on Kingship. The existence of a single corrupt archetype is proved, he thinks, by a multitude of common errors, but this archetype may not have been the Vorlage of Stobaeus. The problem of textual history is complicated by our ignorance of the extent to which the artificial dialect used by the Neo-Pythagoreans was genuinely Doric. On the basis of intelligibility, the author seems to me to have given an excellent text. He has added MS. evidence to Hense's apparatus and has made several good conjectures of his own.

The translation (pp. 47-56) is also excellent on the whole, although occasionally an alternative rendering suggests itself. For example "guenille" seems too bold a rendering of *skānos* (= *skēnē*) in 245.3 (Hense's pagination is used) since the Neo-Pythagoreans were not so contemptuous of the body as to call it "rubbish." "Batards" also seems too strong for *tās nothōs* in 273.7-8; "illegitimate claimants" (to the throne) would be better, I think. On the other hand, his free rendering of *koinōnikon* as "l'esprit social" is admirable.

In his study of the phonology and morphology (pp. 59-87), Delatte calls attention to the tendency of copyists to normalize an unfamiliar dialect. His conclusion is that the texts are written in a mixed Doric dialect that is an artificial language, based largely on Syracusan writers of the Hellenistic period. His study of the vocabulary (pp. 88-109), which contains a large number (relatively) of neologisms and Hellenistic words, brings additional evidence to support his dating of

the fragments in the first or, more probably, second century A.D. The syntactic and stylistic details (pp. 110-119) point to the same date.

Oriental Influence

A survey of ancient theories of kingship and royal cults forms the introduction to Part III (pp. 123-163). It is encouraging to find a classical philologist like Delatte recognizing the importance of Oriental ideas. In view of the fact that the author is not himself an Orientalist and wrote his introduction before the publication of works on Oriental Kingship by Labat, Engnell, and Frankfort, he had done a remarkably good job of summarizing modern literature on the subject. As for Greek theories down to the time of Aristotle, he sensibly concludes that the political philosophers were too realistic to adopt a mystical attitude toward kingship but "royalist mysticism" made great progress in popular belief.

The third section of the introduction (pp. 137-144) takes up the Hellenistic period. Delatte does not agree with those modern scholars who regard the divine epithets of Hellenistic kings as mere hyperbole or political formulas, but insists that divinization of kings had religious meaning. The next section (pp. 144-158) traces Roman mystical conceptions of royalty from the time of Scipio Africanus to the early imperial period. Most of the sources here cited are familiar but are judiciously and economically presented. There is also a rapid but adequate survey of the theories on kingship held by Stoics and Platonists. It is interesting to learn that Ecphantus was deeply influenced by Philo, and the reviewer is glad to have Delatte's confirmation of a vague impression of his own on this subject. Of further special interest to theologians is the discussion concerning the adaptation of monarchic theory to Christian doctrine. Delatte approves Norman Baynes' suggestion that Eusebius' views of kingship were influenced by those of the Neo-Pythagoreans. Agapetus' exhortation to Justinian he characterizes as "the veritable ancestor of the Mirrors of Princes and *Fürstenspiegel* of the

Middle Ages."

In the last of the five sections of the introduction (pp. 158-163) the author, moving cautiously among the uncertainties of our knowledge, suggests that the older Pythagoreans were hostile to monarchy. To Archytas he attributes a belief in a limited monarchy. The first clear evidences of the mystical view of the Neo-Pythagoreans seem to be found in two scholia to the *Iliad*, of which Porphyry may be the author.

The admirable commentary, which makes up the second chapter of Part III, is full of valuable philological notes and references to ancient sources and parallels. Specialists may find some questionable details (e.g. on Philo's theory of education and his Logos doctrine, pp. 235-238), but almost every scholar can learn something from this miniature thesaurus of Hellenistic terminology and ideas.

In the last chapter of Part III (pp. 282-290) Delatte sums up his findings on the chronology of the fragments, taking vigorous issue with Goodenough and Tarn who dated them in the Hellenistic period. The reviewer thinks

that his arguments for a much later date are considerably stronger than those of the two scholars mentioned. The author ends by suggesting that the Neo-Pythagoreans sought to bring some order and clarity into the confusion of theories on kingship. While Diotogenes and, apparently, Sthenidas regarded the king as merely the earthly representative of the gods, Ecphantus took the more mystical view that the king was predestined to rule and to be a mediator between gods and men. This view was deeply influenced by "ancient Pythagorean soteriology, Alexandrian theosophy and Neo-Pythagorean anthropology." Moreover the remains of Ecphantus' treatise show us more clearly than anything else "how Caesarism engaged in battle with religious soteriology while borrowing the weapons of theosophy."

Although Delatte is a comparatively young scholar, he has produced a work which many an older scholar would be proud of having written.

RALPH MARCUS

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ROMAN DYNAMISM

WAGENVoort, H., *Roman Dynamism, Studies in ancient Roman thought, language and custom*, with an Introductory Note by H. J. Rose: Oxford, Basil Blackwell (1947). Pp. xi + 214. 15 s.

THIS BOOK HAS already appeared in Dutch under the title of *Imperium*, and "in that form has won the good opinion of readers qualified to judge," according to H. J. Rose in his Introductory Note. It was originally written in German, and now appears in English in order to reach a greater number of readers. (For reviews of the Dutch edition, see A. D. Nock, *AJP* LXV (1944) pages 99 ff. and G. M. A. Hanfmann, *CW* 36 (1943) pages 139 ff.)

The subtitle tells us more about the book than the title. From it, something of the contents can be anticipated. In the Preface the author states that the successive chapters "form a series of detached essays linked by the golden thread of one leading thought." Pre-

sumably this "golden thread" is Roman Dynamism, or at least one would think so, to judge from the title. *Mana*, however, is the ever present term. Perhaps the two terms are to be identified. The author derives his data on the "mana-notion" of primitive peoples mainly from the Austronesian field, and proposes to inquire in his book "into the scope and bearing of the conception on ancient Roman ideas."

The Introduction sets the stage for the part *mana* is to play in the rest of the book. The six chapters are: *Contactus* (47 pp.); *Imperium* (14 pp.); *Numen*, *Novensiles* and *Indigites* (31 pp.); *Gravitas* and *Maiestas* (24 pp.); *Contagio* (59 pp.); and *Vis Genitalis* (13 pp.). Digressions are frequent, but often are more interesting than the point under discussion. A great many interesting meanings, etymologies, and interpretations and explanations of early Roman customs, old religious

practices and superstitions have been offered for consideration, with the basic thought underlying them, that they can be properly understood only by application of the *mana*-notion. Many of the practices discussed, the author asserts, were not understood even by the Romans themselves, and he may very well be right. Whether or not his conclusions are accepted as presented, it can hardly be denied that they are interesting and well documented with the pertinent references quoted at some length. To be sure, in comparing early Roman practices with those of present-day primitive peoples, he has been very careful to refrain from making unduly positive statements. In fact, he warns the reader clearly enough whenever the conclusion is not based on what he considers entirely sound evidence.

Certainly all of the discussions cannot be presented here again, but at any rate the book can be recommended as good informative reading. The difficulties in reviewing a volume of this sort are self evident, but a short outline of each chapter (with some comments) may provide a clearer conception of what may be found therein.

Contactus (Ch. I) deals with customs and superstitions involving things touched, e.g., *caput, postem tenere, aram tenere*, consecrations by magistrates *cum imperio* and priests, touching the soil, *terrae iniectio, devotio, manumissio per festucam*, the sod altar, other uses of wreaths, green or dry grass or twigs, *adolere, lapis silex*, and others. The conclusion is that the agent derives power by the touch from the object, or that the subject may derive energy from the object by contact. Referring to ideas felt in practices of the type listed above, and suggesting that he now has reason to speak of ancient Roman belief in *mana*, the author says (p. 58): "I do not take for granted a complete identity of these notions, but they appear to be so closely connected that only a knowledge of the ideas which Austronesians have with regard to *mana* and other comparatively primitive peoples, concerning *orenda, tondi*, etc., will give us the key to a right understanding of many a peculiarity in Roman custom and language."

Imperium (Ch. II) deals chiefly with the

meaning and etymology of that word, *imperator* and *imperare*. A discussion of the *apellatio* is included. The original meanings are given as: *imperium* "chief's *mana*," *imperare* "to transfer *mana*," *imperator* "the chief who transfers *mana*," and *imperiosus* "full of war-chief's *mana*." These meanings appear rather attractive, but efforts to show traces in "classical idiom" are not conclusive. For example, two important expressions from rural idiom (which the author holds to be conservative) are presented in effort to explain the meaning of *imperare*. First is *vitibus* (or *viti*) *imperare*. Passages referred to are Columella 3, 3, 6; 4, 24, 21; and 4, 29, 12, and Pliny, *Natural History* 17, 22, 175 (I find the passage in 173), 176, 178, and 179. In Pliny's passages the verb *parere* occurs frequently. *Vitibus imperare* means, we are told, "to let the buds grow so that they may bear fruit," not "to prune them." It is clear that the meaning cannot be "to prune the vines," nor do I find, after a short search, any dictionary, commentator, or translator offering such a meaning. "To let the buds grow . . ." seems to me more in the nature of a comment or explanation than a translation. Obviously, that is the way to obtain production from the vine, and "to require production" seems to fit *imperare* in these passages. In the passages from Pliny, the author wishes to regard *imperare* as a causative with *parere*. While the idea of causing to produce, if that is what he has in mind, is not far from the usual meaning, I do not feel any underlying conception of *mana* in the passages referred to.

Arvis Imperare

IN THE SECOND expression, *arvis imperare* (Vergil, *Georg.* 1, 99), the author considers the original meaning to have been the same, i.e., a causative of *parere*, apparently, and meaning "to call to life," or as he says specifically "to fertilize." He regards this as having to do with the effects of personal *mana* (the *vis genitilis* of the last chapter) on the earth's fertility, and finds analogy between tilling the soil and impregnation. I am not convinced. Enough evidence to clinch the point

has not been presented. It seems unlikely, at any rate and regardless of how futile it is to speculate upon what might have been, that Vergil ever had such an idea in mind, else he would have elaborated upon it.

Accordingly, if one does not accept the meaning of *imperare*, since it is fundamental for the suggested etymological connection with *parere* or *parēre*, that too must be rejected. However, the author, with his customary reserve, only wishes to class *imperare* together with verbs like *compellare*, *profigare*, *aspernari*, etc., in a group which has not yet been satisfactorily explained.

Numen (Ch. III). The presentation of F. Pfister in R.E. 17 (1937) 1273 ff. is accepted as sound. In *numen*, therefore, we have a general word for *mana*. Pfister's etymological treatment is accepted and the underlying meaning of the word is stated to be "motion." (See A. Nehring's treatment of the etymology in *Folia*, vol. III, January 1948, from **mumen* "motion.") Here the movement of the *hastae Martiae* is discussed, among other similar superstitions and beliefs. Discussion of the meaning and etymology of *Novensiles* and *Indigites* occupies the last part of the chapter. The conclusion is that they are almost synonymous, but originated in different regions. They were the *numina* which were worshipped by the ancestors and as yet bore no individual names.

Gravitas and *Maiestas* (Ch. IV). *Gravitas* is the heaviness caused by strong *mana*. *Maiestas* either gradually took the place of *gravitas*, or for a long time was regarded as synonymous. It did not originally belong to the "complex of *mana*-reminiscences."

Contagio (Ch. V) is the harmful touch and is presumably to be considered as harmful *mana*. "Every part of the body functioning as an organ is evidently capable of transferring or borrowing *mana*" (p. 134), even the eyes. The author defines three kinds of *contagio* (p. 138): *contagio inquinans* for a polluting contact which transfers bad *mana*; *contagio enervans* for enervating contact causing the bearer of *mana* to lose this wholly or partially to a person not possessed of *mana*; and *contagio usurpans* for overpowering contact

having the same result as in the second, but being its opposite in so far as it is not caused by contact with weaker, but with stronger and, moreover, hostile *mana*. Some of the topics discussed are: the exclusion of slaves from certain rites, the exclusion of aliens, meaning of *pius*, *expiatio*, exclusion of bondsmen, the house-door, which involves the *sub iugum missio*, the *tigillum sororium*, *sub iugum intrare*, the *lanus clausus*, and the *Porta Triumphalis*, the equipment of the *triumphator* with a long digression on the blood-*mana* of the triumphal rites, the exclusion of women, and the act of stepping across. According to the author, the ceremonies of the door are not purificatory, but aim at the increase of *mana*, and he may very well be right.

Vis Genitalis (Ch. VI). Most interesting here is the discussion of the word *genius* and the connection of the *vis genitalis* with *imperare* and fertilization of the soil.

Dynamism vs. Animism

CONCERNING THE arguments over the discrimination between a dynamistic and an animistic period in prehistoric Roman thought (referred to in the author's Preface), I am not qualified to deal. At any rate, it is something most difficult to prove to everyone's satisfaction. But, as I have indicated above, the chief value, and interest, for most of us, and surely the chief intent of the book, are the penetrating analyses of words and customs of the ancient Romans. If by using as a "key to a right understanding" of these words and customs "knowledge of the ideas which Austronesians have about *mana*," we reach that right or clearer understanding, then of course we are using the proper method, that is, the so-called comparative method. Perhaps, however, it is more desirable to make comparisons, rather than to draw conclusions. To say the least, caution must be exercised, and I am sure that Professor Wagenvoort has kept that idea before us all the time.

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MÉLANGES À MAROUZEAU

Mélanges de Philologie, de Littérature et d'Histoire Anciennes, offerts à J. Marouzeau par ses Collègues et Élèves étrangers: Paris, Société d'Édition "Les Belles Lettres" (1948). Pp. xv + 568.

TO MOST AMERICAN scholars M. Jules Marouzeau is best known, first as the founder and editor of the *Année Philologique*, that prime resource of the bibliography-hunting classicist, and second as the animating genius of the *Révue des Études Latines*. The present volume, made up of contributions by his foreign friends and pupils, supplements an earlier *Mémorial* (1943) which the Latinists of his own country dedicated to him in honor of the twentieth anniversary of his founding of the *Société des Études Latines*.

The remarkable scope of this collection celebrates the truly international fame and influence of M. Marouzeau, gained both by his publications and by his inspiring teaching at the Sorbonne and the *École des Hautes-Études*. In its 561 pages there are fifty-two contributions from fourteen different nations, of which Switzerland with ten, Italy with nine, the United States with seven, and Belgium with five are the most widely represented. The papers deal with Linguistics, Metrics, Text and Literary Criticism, Archaeology, Folklore, History of Science, Humanism, and Methodology, in nearly every case from the Latin side.

Selection from so large a mass of excellent material is sure to seem invidious, but for the general reader of *THE CLASSICAL JOURNAL* the

following four papers seem especially rewarding: *A Problem of Latin Prosody* (by R. G. Kent, pp. 303 ff.), in which the following principle is stated,

That in the poems of Vergil the final syllables, with short vowel and single final consonant, if functioning as long before an initial vowel (e.g., *Aen.* 2.411), were made long by position through retention of the final consonant as word-final, instead of carrying over (as in French *liaison*) of the final consonant to the initial syllable of the following word;

La bibliographie, servante de l'humanisme (by J. Ernst, pp. 153 ff.), in which the problems of a classical bibliographer are interestingly presented by a co-worker on the *Année Philologique*; *Saint Jérôme, pédagogue* (by Ch. Favez, pp. 173 ff.), in which some surprisingly modern teaching techniques used by the Saint are discussed; *L'étruscologie et les études latines* (by M. Renard, pp. 497 ff.) in which a very clear summary of the literature is brought up to 1943.

The great majority of the papers must be left without specific mention, but specialists in Plautus, Livy, Horace, Cicero, Propertius, Ovid, Suetonius, Seneca, and other authors will find many points of interest, and the mediaevalist and palaeographer are not forgotten. The format, paper, and printing are all of such excellence that one wonders at the resources of post-war France.

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FOUR VIEWS OF TIME

CALLAHAN, JOHN F., *Four Views of Time in Ancient Philosophy*: Cambridge, Harvard University Press (1948). Pp. 209. \$3.00.

ETERNITY:TIME::Non-extension:Space::
Rest:Motion::The One:The Many::Universals:Particulars::Parmenides:Heraclitus. Suggested intermediates for transition from one set of terms to the other: Mind (Anaxagoras, Plato, Plotinus); Number (Plato, Aristotle).

Socrates was pleased, hearing the dictum of Anaxagoras, that mind is the *aitia* of all (*Phaedo* 97c; cf. *Phil.* 28d and Heraclitus, fr. 41 Diels); but disappointed (*Phaedo* 98a) to find he didn't apply it. Archer-Hind, in the introduction to his *Timaeus*, has a tempting and lucid synthesis, whereby Plato accepts both being and becoming as necessary complements, and Anaxagoras' *nous* as harmoniz-

ing them. More (Platonism, chap. 4) dissents, leaving Plato a dualist. At any rate, in the *Philebus* (23cd) mind is the cause of the mixture of the finite and the infinite (DeLacy, CP 34.110) or indeterminate (Fränkel, AJP 63.197 and n. 78). Number is offered as a practical intermediary between the One and the Many (Symp. 211c, Phil. 16d).

Against this background, follows a partial synopsis of Professor Callahan's book, with my parentheses.

Plato: the Moving Image of Eternity (Metaphor)

Before time, there had been space (the receptacle), aimless duration and becoming. Time was created with the creation of the universe, "becoming that has been set in order by mind in accordance with an eternal model"¹ (p. 18). The orderly movement of the heavenly bodies being the basis of man's most important calculations of time, Plato says that time is (metaphor for "is inherent in") that movement.

Taylor, objecting to the conception of duration before time as absurd, is properly corrected by Callahan, as foisting upon Plato—as does Aristotle—Aristotle's definition of time as the number of measures of (any) motion. (When Hesiod says that Chaos begot Cosmos, we accept the incidental sexual figure. So, if to Plato there is no time—as he means it—when motion has no destination, continuity to be measured, or mind there to measure it; he is entitled to distinguish time from mere duration in his prose-poem, the *Timaeus*.) Plotinus, Aquinas, Kant also have time begin with the universe. "Einstein's relativity of time is a reform in semantics, not in metaphysics."²

Aristotle: the Number of Motion (Physics)

Time is the measure of a motion or the number of its parts. Time is not motion—for a thing cannot be measured by itself—but is not independent of motion (p. 193). He reviews the doubt that motion exists at all. (One recalls Zeno's paradoxes in support of Parmenides; or Lucretius 1.465. Epicurus said that time is an accident of accidents [Sext.

Empir., *Adv. Math.* 10.219].) The past is gone; the future has not come; the present is a fiction borrowed from both. How can time be composed of the non-existent?

Motion includes change of place and alteration. (So Plato, *Theaet.* 181E, *Parm.* 138c.) Time and motion are concomitants. (Same type of "definition," *Meno* 75B: Form, the only thing which always accompanies color.) Prior and posterior in time connote prior and posterior in position. Plotinus is to ask why, then, time is a measure of motion more than motion of time (p. 109). The eternal is not in time; but motion is coextensive with time (p. 68). Time is measured by circular motion, but by that of the heavens only as an application of this (p. 81).

Plotinus: the Life of the Soul (Metaphysics)

To three hypostases he somewhat dogmatically relates everything: the One, intellect, soul. Like Plato, he links time to eternity. Motion is in time, and therefore something other than time (p. 98). He complains that Aristotle and the Stoics, though making predications about time, do not tell us what it is (pp. 104f., 111, 117). It is substantive for him. But Aristotle, in his *Physics*, was justified in being merely descriptive. Plato and Aristotle (especially Plato) are optimistic in using time as a stepping-stone to eternity; but he speaks of descent from eternity to time (as of the fall of man) (pp. 124f., 127, 143). Time is the life of the soul insofar as it is the principle of life and motion for the universe. Soul is an intermediary between eternity and time.

He differs from Plato in not thinking time had a beginning (except in some such constant emanation as "the procession of the Holy Ghost"). The question why God created man is suggested by his explanation that soul was not satisfied with mere contemplation of being, but wishes to produce a universe of multiplicity which should approximate the eternal realm (p. 130). This new mode of life of the soul is time (p. 131). Number, which figured in Plato's and Aristotle's account, did not in his. Life of soul provides the universe with motion (p.

139). Like Plato, he sees an analogy between our souls and the soul of the universe.

Augustine: a Distention of Man's Soul (Psychology)

The problem of how the non-existent past and future can constitute an extended period of time is explained subjectively. Man, by memories and anticipations—both of which exist, though the sources of them are gone or have not come—includes a period of time within his mind. This gives an extension of time without spatial extension. Thus the past and future merge in a mentally extended present. Soul is the instrument by which time is measured (p. 163). For Plotinus, time is the activity of soul by which motion exists; for Augustine, by which motion is measured. For Aristotle, time and motion differ only in aspect; for Augustine, time is an absolute standard outside motion. Plotinus and Augustine think Aristotle goes in a circle as to time and motion. For Aristotle, the now connects or separates past and future; for Augustine, contains them. Augustine, on account of Scripture, reluctantly admits that time had a beginning. His "distention" sug-

gests to him the distractions of this world, which we should escape.

Plato and Augustine seem to me the most concrete and intelligible. Possibly, in space that could have been saved by avoiding repetitions, the author might have attempted some sort of chart, indicating the place of the several factors—number, motion, soul, the heavens—in the four theories. "Metaphorical" of Plato is on a different basis of classification (literary) from the other assignments. Would "ethical" be appropriate? Perhaps Gunn,³ *The Problem of Time*, could be added to the considerable bibliography. I do not presume to pass judgment on this competent book; rather, as intelligibly as possible, to commend it to the attention of readers of THE CLASSICAL JOURNAL.

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NOTES

¹ Cornford, *Plato's Cosmology*, finds "becoming" ambiguous: (a) coming into existence, (b) in process of change. But the process could begin at a particular time.

² Philipp Frank, *Einstein, his Life and Times* (New York, Alfred A. Knopf, 1947).

³ J. A. Gunn, *The Problem of Time* (New York, Richard R. Smith, 1930).

A REVERSE INDEX

BUCK, CARL DARLING, and WALTER PETERSEN, *A Reverse Index of Greek Nouns and Adjectives*: Chicago, The University of Chicago Press (n.d.). Pp. xviii+765. \$10.00.

THIS VOLUME is the product of over fifty years of work. The initial collections were made by Dr. A. W. Stratton, who died in India in 1902, and the work was continued by a long series of co-workers: W. C. Gunnerson, C. H. Carruthers, G. R. Vowles, E. H. Sturtevant, Dorothea C. Woodworth, and others whose names are listed in the Preface in addition to those whose names are on the title-page: Professor Buck, the director of the enterprise during the entire period, and Professor Petersen, who for a number of years was engaged solely upon it, and died in 1939, when much of the work was in type, but not

fully corrected. The delay in its appearance—for it was issued only in 1948—was due to the war, since it was composed and printed at Oxford at the University Press; a regrettable gap in time which doubtless explains why the date of issue is nowhere set forth in the printed volume.

A reverse index has two main utilities: (1) it assembles in one list, or in parts of only a few lists, all those words which contain the same suffixal elements, and thus makes possible a thorough study of any selected word-formation; (2) it similarly assembles the words which are the possibilities for filling a gap in an inscription or mutilated manuscript, where only the final letters of the word are preserved. Such older reversely alphabetized lists as we have for Greek are long since antiquated by the discovery of new material, or

the extension of the field of study to authors of later date. But a mere reverse index finds in Greek certain special difficulties not inherent, for example, in Latin. There are the dialectal variations, which often would widely separate forms of the same word: thus words ending in Att.-Ion. η would be far off from their equivalents in $\bar{\alpha}$ of other dialects, if there were not adjustments made for these variations. There are words which vary in gender, and rigid adherence to the nominative endings ω and υ would set the neuter substantives many pages away from the masculine equivalents in ω s and υ s. These and other difficulties have been avoided by dividing the words into groups according to stems: vowel and diphthongal stems, with subdivisions; nasal terminations; liquid terminations; labial terminations; dental terminations; guttural terminations; sibilant terminations. Each of these classes is divided into a number of subdivisions; notably, each consonantal class includes also words which end in those consonants $+\sigma$, $+\bar{\alpha}$, and $+a$ of the stem, which have accordingly been excluded from the first class, that of vowel and diphthongal stems.

There is for Greek also the problem of limiting the field. The Greek vocabulary is one of extreme richness; yet by a simple system of abbreviation in the entries the authors have been able to include Ecclesiastical and Byzantine words, so far as the listings were available. Each item is followed by an indication of the writer in which it first appears, or of its sole appearance, often with an exact reference for its occurrence in an inscription or in the papyri. The lists, as the title shows, are limited to nouns and adjectives; but in general the names of persons and places and their derivatives have been excluded, since, as the authors tell us, their

inclusion "would have wellnigh doubled the time required for preparation and the expense of publication." Despite these exclusions, there are somewhat over 100,000 entries, or twice as many as are found in the reverse index of Latin words in Gradenwitz's *Laterculi Vocum Latinarum*, in which all parts of speech and all variant orthographies have separate listing (names of persons and places are excluded, as with Buck-Petersen). It would be fair to say that on a comparable basis, as shown by the two volumes, Greek has easily over three times as rich a vocabulary as Latin. On the other hand, the Greek language represented in Buck-Petersen covers perhaps twice as many centuries as the Latin of Gradenwitz.

When one considers the size of the volume and its great cost (only heavy financial subventions made it possible), one cannot quarrel with certain difficulties in its use. For example, I looked for $\nu\acute{o}\varsigma$ 'son', and for $\iota\acute{o}\varsigma$ (approved by grammarians), and found them on p. 116; among the υ -stems on page 20 I find " $\nu\acute{\iota}\varsigma$. . . Hom. $+$; . . . Att. also $\iota\acute{\upsilon}\varsigma$, $\iota\acute{\varsigma}$)." The Attic variants are not given separately with cross-reference; $\nu\iota\omicron$ - $\theta\epsilon\omicron$ $\iota\alpha$ is listed on page 159. On page 30, $\iota\epsilon\pi\epsilon\iota\varsigma$ is given with five variants, no one of which would be alphabetically adjacent to the caption-word; but two of them are given also elsewhere, $\iota\epsilon\pi\eta\varsigma$ (page 8) with cross-reference, and $\iota\epsilon\pi\epsilon\omega\varsigma$ (page 23) with cross-reference and additional data. Despite, then, occasional slight difficulties in use, Professors Buck and Petersen and their collaborators have given to classical scholars a monumental work of permanent value; and its value is greatly increased by their own short prefaces to each section.

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STYLE OF AESCHYLUS

EARP, F. R., *The Style of Aeschylus*: Cambridge, At the University Press; New York, The Macmillan Company (1948). Pp. 175. \$3.00.

EARP'S PURPOSE in writing his book on the

style of Aeschylus can best be expressed in his own words: "The picture of Aeschylus in the minds of most of his readers is not false, but partly incomplete, and I have tried to fill in some of the missing details" (p. 167). The

author goes on to explain that many of the current misconceptions stem from the criticisms of Aristophanes, but the comedian deliberately omits certain features which need to be supplied before Aeschylus can be fully appreciated. One impression which exists in the minds of many critics, particularly of an older generation, is that Aeschylus writes by some sort of mysterious inspiration, with little conscious attention to style. But, to quote the author again, "As I have tried to show, his style develops in a way which makes it gradually more effective and more fitted for drama, and that seems to indicate conscious purpose" (p. 167). This idea of a conscious change of style on the part of Aeschylus is the main thesis of the work. Earp compares Aeschylus with Shakespeare and Dante in this respect. Just as the latter two writers had no satisfactory models to rely on, and thus had to develop their individual styles and adapt them to their subject matter, so, too, Aeschylus, writing in an almost completely undeveloped field, was compelled, by experimentation, to develop a style suitable to his needs.

To demonstrate that such a conscious development of style did take place, Earp has compiled and made use of elaborate statistical tables, listing and classifying all the compound words used by Aeschylus, his rare and epic words, his epithets, and his metaphors. Sentence structure, too, is analyzed with great care. A thorough study of the table of compounds leads the author to three conclusions: (1) the diction of Aeschylus tends to grow bolder in the course of time, (2) the variations cannot be safely used as a clue to the date of a play, and (3) the number and character of the words used are less significant than the use made of them. Another point made by the writer is that in the later plays compounds are more likely to be used for a significant purpose rather than for ornamentation.

The evidence provided by the list of rare and epic words is somewhat more striking. While the use of such words depends to some extent on the nature of the subject being dealt with, yet there is a definite tendency for

the proportion of rare and epic words to decrease in the later plays.

The list of standing epithets compiled by the writer includes "... all epithets which seem to be used chiefly for ornament and not to contribute anything essential to the description" (p. 54). A rather constant decrease in the number of such ornamental epithets seems to indicate, as in the case of compounds, that in the course of time Aeschylus becomes more interested in the significance of his diction, and less interested in mere ornamentation.

The table of metaphors shows no great variation in numbers from play to play. As in the case of compounds and epithets, however, the use of metaphors becomes increasingly bolder and more significant with the passage of time. Another interesting feature is that in the earlier plays compounds, epithets, and metaphors are used to describe outward aspects of things, while in the later plays they describe states of mind and emotions.

Perhaps the most striking results are obtained in the analysis of the sentence structure. The author reaches the conclusion that "... the structure and order become gradually clearer and more closely knit in the course of time, more emphatic, and less often straggling" (p. 90). He admits that this assertion seems a little startling in view of the difficulty of the *Agamemnon*. But it is his contention that the difficulty of the language of this play arises from the wealth of bold metaphors employed and from the piling of novel compounds rather than from the actual sentence structure. The relative easiness of the *Prometheus Vincit*, of course, strengthens his argument, but he grants that the point cannot be pressed too far, as there is some question as to the authorship of this play.

Aside from his main thesis, the author inserts some interesting essays on the general qualities of Aeschylus. One of these emphasizes the vividness of his language, while another points out that he is essentially a realist. Particularly interesting is the third essay, entitled, "Aeschylus Humane." In

this section the writer reaches some interesting conclusions about the personality of Aeschylus. Several passages from his works are cited to show that he was a man endowed with deep love and sympathy for his fellow men. His dislike for war is pointed out. The fact that he rarely depicts evil characters which are without some redeeming traits is another detail cited. It is shown that Aeschylus even reveals love for animals. The fact that so many metaphors are based on hunting leads the writer to the conclusion that Aeschylus was very fond of that sport. The same evidence indicates that he was devoted to horsemanship.

Whether one accepts Earp's thesis that Aeschylus consciously changed his style in the course of time will depend in large measure on how much confidence one has in

the statistical methods employed by him. The author realizes quite well that many scholars are sceptical about the value of such methods. (He has previously employed the same procedure in studying Sophocles.) He grants in his preface that his tables cannot solve all the problems connected with the study of the style of an author, and claims no magical powers for his method. All he claims to do is throw some light on the complex problem of the style of Aeschylus. Personally, this reviewer feels that he has more than succeeded in his modest purpose. While the method unquestionably has its weaknesses, the work has been well worth while, and has provided a considerable amount of new information about Aeschylus.

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USING LATIN

SCOTT, HARRY FLETCHER; ANNABEL HORN; JOHN FLAGG GUMMERE, *Using Latin*: Scott, Foresman and Company, Chicago (1948). Pp. 1-447. \$2.40.

THE DECADE NOW CLOSING has seen a succession of excellent first-year Latin books. In fact, ever since the publication of the Report of the Classical Investigation in 1924 there has been keen competition in the Latin textbook field to produce the most teachable book possible. And this rivalry, of course, has had a most beneficial effect in determining the quality of the first-year books in vogue today. *Using Latin*, by appearing last on the scene, naturally enjoys some advantages over most of its predecessors.* At any rate, it appears to have blended well those two most complicated objectives, that of making the first-year course have immediate value for the learner and of providing a good foundation for more advanced work in Latin.

Whenever I attempt to appraise a first-

year Latin book, I lay out in my mind what I should try to achieve during the year with a first-year class: enable the pupil to translate simple Latin accurately into English; make him feel happy and contented in his effort to accomplish this; make my burden as light as possible while I am guiding him; finally, bring the pupil and his parents to feel that the effort expended had been definitely worth while.

It seems to me that the authors of *Using Latin* must have been conscious of these aims. The book has marshalled well the "facts of Latin." It is interesting every step of the way. Its units of work present a clear-cut outline for the teacher. The correlation of Latin with English and the implications of ancient Roman and modern American civilization are most carefully drawn.

The book is attractive to the eye. The format is generous and follows the scale (6"×9") of its predecessor, *Latin Book One*. The authors, however, have sensibly dispensed with the two-column page. The paper stock is firm, free from gloss, and the print is clear-cut and striking in its variation. It abounds in illustrations, as all successful first-

* Shades of Erasmus, Lily, Ward, Ruddimann and Ollendorf! What a far cry from those dreary, slave-driver tomes of yesteryear! (Cf. *CJ* 25. 7 April, 1930, p. 507 ff.)

year books must, and the colored ones almost outnumber the others. Practically all of these illustrations are based upon the reading material. That, too, of course is necessary. I observe that the pupil begins to read Latin the first lesson. The exercises are dignified and make sense. Explanations of vowel quantities are carried along in the daily vocabulary blocks for the first few lessons.

Using Latin treats in 20 "units," composed of 12-15 pages each, with a review following each unit, such topics in Latin as America and Other Lands, On Land and Sea, People of the Past, Stories of Earth and Sky, Stories of Gods and Men, Stories from History and Legend, Myths and other Tales, Stories of Fact and Fiction, Tales of the Trojan War, Story of Iphigenia, Return of Ulysses, Stories from Caesar, Ancient and Modern Professions. This material, with brief dissertations in English that appear at frequent intervals, such as that on the Roman house (pp. 88-90), touches upon almost every conceivable phase of Roman life. Historical fact, Aesopian fable, Ovidian myth, and Greek dramatic themes, all richly contribute to the pupil's growing knowledge of the ancient literary world.

It is interesting to note that the authors have dispensed with the conventional general

grammatical survey found at the opening of many Latin first-year books. But they seem to have been very successful throughout the book in making grammar make sense. And they have been able by ingenious devices to make the word studies correlate with the word-perception program of the elementary grades. This, of course, is very important. I regret, however, that the authors have omitted numbering the lines of the Latin passages, an omission which I hope will be rectified in the next printing.

This book with a supplement containing the subjunctive, gerund and gerundive, deponent and irregular verbs, indefinite pronouns, and the more important independent and dependent subjunctive uses, would make a capital college Latin textbook. As it is, nostalgia smites me as I turn its pages. For I have often wished, whenever a particularly successful first-year Latin book appeared, that I could call back the years and start again in the atmosphere of so attractive and practical a book as *Using Latin*. This book contains a minimum of sins of commission and omission and a maximum of everything that the teacher wants and the pupil needs.

DORRANCE S. WHITE

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GREEK PORTULANS

DELATTE, ARMAND, *Les Portulans Grecs* (Bibliothèque de la Faculté de Philosophie et Lettres de l'Université de Liège, Fasc. CVII): Liège (1947). Pp. xxii + 399.

BOOKS FOR THE guidance of mariners containing information relating to harbors and coastal regions were known in antiquity as *περίπλοι* (cf. those of Scylax in the fourth and Agatharchides in the second century B.C. and of Arrian in the second century A.D.), in later Roman and Byzantine times as *σταδιασμοί*, and in medieval times as *portolani*. The oldest of the extant portulans, which describes the peculiarities of the coastal region from the mouth of the Maas river to Acre in Palestine, dates from the eleventh century A.D. and is found in the *Ecclesiastical History* of Adam

of Bremen. There are, in all, sixteen portulans dating from before 1500 A.D. They contain a detailed description of the coasts and islands of the Mediterranean, the Atlantic coast of Europe as far north as Flanders, part of the Atlantic coast of Africa and the south coast of England and Ireland. Their text is given in K. Kretschmer's, *Die italienische Portolane des Mittelalters*, Berlin, 1909, by far the most comprehensive work on the general subject of portulans. The majority of these portulans are of Venetian origin and refer to a period when the commercial supremacy of the Mediterranean passed from the Byzantines to the Franks. They were at first written for the use of Venetian and Genoese sailors but later they became known also to the Arabs,

the Spaniards and the Dutch. Some of these portulans were translated into Modern Greek and published in Venice in 1573 but a great number of translations remained in manuscript form in the various libraries of Europe. It is some of these manuscripts that Mr. Delatte has edited, for the first time, in this work.

The present edition includes the text of eight portulans found in various MSS in the National Library of Athens, the Library of Vienna, the Vatican Library, the Bibliothèque Nationale and in an edition of a portulan printed in Venice in 1573 under the supervision of Demetrios Tagias. All date from the 16th century A.D. and describe the coast of the Mediterranean from Egypt to North Africa and even, in fragmentary form, to the Atlantic coast.

The text has been edited with great care and caution and the authority of the MSS has been scrupulously respected. Only in very rare cases, and only for the sake of obtaining a smoother and more intelligible reading, did the editor allow himself the

liberty of correcting the spelling of the MSS, especially in the case of geographical names.

In view of the fact that perhaps the most important aspect of these texts is the form of the language in which they are written I find Mr. Delatte's relevant remarks on p. xx somewhat cursory. The language of these portulans is that of the popular documents written after the fall of Constantinople, except that it contains a number of peculiar forms and it teems with Frankish and Venetian words which give it a very incongruous and macaronic aspect.

Despite the great handicaps under which European scholars have to live and work today Mr. Delatte has succeeded in giving us a very scholarly and scientific piece of work, in no way inferior to his excellent earlier treatises on Greek philosophy and science. I feel sure that students of Byzantine and modern Greek language and history will consult the present book with great interest and profit.

PROCOPE S. COSTAS

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WORDS, WORDS, WORDS

PARKHURST, CHARLES CHANDLER, and ALICE BLAIS, *Using Words Effectively, Series A*: New York, Harper and Brothers (1948). Pp. 156. \$1.50.

I STARTED my examination of this book, naturally enough, by looking over the table of contents. There were eighty lessons listed. A rapid count showed that eighteen of them were devoted to "Vocabulary Builders," thirteen to sets of synonyms, twelve to sets of antonyms, three to important "roots," two to prefixes, one to suffixes, a few each to spelling, pronunciation and the like. My initial impression was that the material seemed somewhat elementary.

I glanced at the first of the lessons entitled "Vocabulary Builders." Here were the words *malapropos*, *halcyon*, *stentorian*, *pandemonium*, *integrate*, *semantic*, *solicitous*, and *impeccable* listed with definitions and illustrative sentences. I was immediately struck by the

fact that these were just words and not "vocabulary builders" and that they were a helter-skelter group of words at that. I leafed quickly through the rest of the "Vocabulary Builders" lessons. They were all the same, all devoted to groups of miscellaneous words. No effort had been made to show the composition of the words involved, no effort to relate them in any way. They had been merely set down on the printed page and the student was instructed to memorize them. At this point I had to refer to the preface to reassure myself that the book was intended for colleges and not for grade schools.

A few moments later I came across this illustrative sentence for *inarticulate* (page 20): "Although he had a keen mind, he went through life practically *inarticulate* because he would not learn the language." The short hairs on the back of my neck started to rise. On page 31 I found "Although the boy had

always been finicky about his food, Army life soon made him *omnivorous*." That settled it. I leafed through and within a few minutes had collected the following stellar examples of using words effectively: "The *incisive* look in the judge's eyes forced the witness to speak the truth" (118); "The *coup d'état* closed the entire plant" (110); "The judge allowed the proceedings *ad hoc*" (102—this is baffling, until you connect it up with the definition given: "for this case alone"); "The workman threw *tarpaulin* (ouch!) over the newly poured concrete" and "We beached the boat and covered it with *tarpaulin* for the winter" (58); "When she married, her *cognomen* was no longer Jones" (68); "It was a *lugubrious* day, cold and rainy" (67); "The plans made at the Yalta Conference were *esoteric*" (80); "During gasoline rationing our government attempted to *revivify* interest in walking and bicycle riding" (83); "The father repudiated the *indebtednesses* of his profligate son" (108). I read these off to a colleague and asked him for his best guess as to their source. The answer was unhesitating: "From the failing papers in your freshman class." This was unfair: my failing freshmen are not above "the Yalta Conference's esoteric plans" or "revivifying

bicycle riding," but even my worst failures never say "indebtednesses" when they mean "debts," or put an "incisive look" in a judge's eyes.

But it wasn't until I went through the lists of prefixes, suffixes and roots—roots is the authors' term, not mine—that my hair really stood on end. Did you know, reader, that the suffix *-ose* means 'a state or quality' (29)? that the suffix *-ent* means 'one who acts' and nothing else (26)? that the suffix *-ine* means 'one who acts' (27)? that the base of *biblion* is *bibl* (53)? that a base of *jungere* is *jun* (38)? that the Greek root *typ* means 'print' (56) and the Greek root *kilo* 'many' (18)? that secretion is derived from *crescere*, *cretus* (37) and that the *para-* of *paratrooper* comes from Greek (12)? that the *-try* of *forestry* and *ministry* is a suffix (29; let's be complete and add *-lry*, citing *jewelry* as example)? that the—but why go on?

This book is not merely bad. It is shockingly bad. I am amazed that the editorial board of a publishing house of Harper's stature passed it.

LIONEL CASSON

New York University

GREEK LITERATURE

HOWE, GEORGE, and GUSTAVE ADOLPHUS HARRER, *Greek Literature in Translation* (Revised edition by PRESTON HERSCHEL EPPS): New York, Harper and Brothers (1948). Pp. xviii+908. \$5.00.

THIS is an attractive volume and should be in great demand in the colleges. The special features added to the earlier edition have been chosen with a view to relating the work more immediately to present-day interest. This would seem to be true especially in the choice of the speeches from Lysias' work and in the selections from Plato. The fine illustration of the theatre at Epidaurus adds beauty and life. The inclusion of "the Oath of the Allied Greeks" (p. 585), "The Ephebic Oath" (p. 586), and Cleanthes' "Hymn to Zeus" (p. 750) will be welcome to those who have

missed these in other books of selections.

From the drama the selections taken are those commonly read in the schools and colleges. Aristophanes presents a problem always, but few will object to the *Clouds* and the *Frogs*. Every student of Aristophanes would probably suggest a different selection in line with his own interests, but would be satisfied with these. The same is true of tragedy; the great plays that have been read most are here. One might have wished for the rest of the *Oresteia*, not only for its intrinsic interest but for the fact that it presents a trilogy in complete form.

Of necessity biographies in a volume of this sort are brief. That fact, of course, gives the teacher his opportunity; but for the general reader it is perhaps unfortunate. Data on Pin-

dar would seem to be adequate, but too little is said about Bacchylides and Mimnermus (p. 161).

There will always be great differences of opinion among students about translations adopted. To many, Bryant's translation will not give much of the effect of Homer, and Elton's translation of Hesiod's *Works and Days* in the rhymed couplet will be artificial. Merivale's substitute for the Alcaic stanza is not successful, though the versions of the smaller poems from Sappho, Alcaeus, and Anacreon are pleasing. But these are matters of opinion on work in which perfection cannot be hoped for. The main concern of the reviser, as it was of the original authors, is to present Greek literature in as attractive a form as possible to the student who does not read Greek and to the general reader; and in this he has been eminently successful.

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CORRIGENDA

For the record, the editors wish to note the following proofing and printing errors in the article, "Greek and Roman Household Pets" by Francis D. Lazenby:

(January 1949) Volume 44, Number 4:

Column 1, p. 246, read: "man of petty pride" in lieu of "man of pretty pride."

Column 2, p. 246, read: "subalban canem in deliciis habere adsueverat."

p. 250, Note 4, read: *De Rep.*, 2.375-6, etc.

Note 23, read: *C.I.L.*, IX. 5785, etc.

Note 85, read: *New Haven* in lieu of *New York*.

Note 111, read: Picard, *La vie privée dans la Grèce classique* (Paris, 1930) pl. LVII, 3.

(February 1949) Volume 44, Number 5:

Column 1, p. 304, read: "... bringing with them 'purring sphinxes' to share the solitude of their cells."

Column 2, p. 305, read: "Not only Antonia Minor adorned her per muraenae with ear-rings—inaures."²⁶

Column 1, p. 306, Note 151, read: *After Gaz. Arch.* 1879, pl. 3.

Column 1, p. 306, Note 188, Read: *H. A.*, 5.2; 6.35. Cf. 9.6; ed. Dittmeyer.

Omit "first" Note 190.

Column 2, p. 307, Note 253, read: *Pliny, N. H.*, 9.55(81), 172; *Porphyrus, op. cit.*, 3.5.17.

Note 259, read: *Ad Vespas*, 1341.

CURRENT EVENTS

The Editors are indebted to Dr. Ruth Wentworth Brown for the following item:

SINCE MANY PUBLIC and private book collections in Europe have been destroyed or scattered, it is pleasant to hear of those that have reached safe havens.

The library of Theodor Gomperz was inherited by his eldest son Heinrich. He, likewise a distinguished philosopher and classical scholar, so enriched and enlarged the collection that it became recognized as the greatest privately owned philosophical library in Europe. Driven from his professorship at Vienna by the Nazis, Heinrich Gomperz came to the United States and taught at the University of Southern California from 1936 until his death in 1942. His books, packed and left in Vienna, almost miraculously escaped confiscation, bombings, and Gestapo search and reached his widow, Mrs. Ada Gomperz, in Los Angeles early in 1948. This library, intact and in excellent condition even to some thousand or more pamphlets, has recently been bought from Mrs. Gomperz by the University of Southern California.

We who were associated with Professor Heinrich Gomperz highly esteemed his keen and profound scholarship, which was maintained in his later years despite the lack of his familiar *Hand-apparat*. Classical scholars everywhere respect the memory of the author of *Griechische Denker*. We like to think that these *Heldengeister* may look down to see their distinguished library again used and honored.

AFTER 35 YEARS in the various fields of educational administration, Dr. Harold G. Thompson has recently joined the ranks of the *emeriti*, having retired on January 1 as Director of the Division of Examinations and Testing of the New York State Education Department.

Beginning his administrative career as principal of Potsdam High School (N.Y.), Dr. Thompson served as supervisor of Ancient Languages for the state education department, and for ten years directed the state-wide program of the Regents' examinations. In the course of his work, Dr. Thompson was responsible for the modernizing of testing and contributed much to general ad-

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Classical Articles In Non-Classical Periodicals . .

BULLETIN OF SPANISH STUDIES 25 (1948).—(October: 238-246) T. W. Keeble, "Some Mythological Figures in Golden Age Satire and Burlesque." "In the latter half of the sixteenth century the attitude of Spanish writers towards Classical mythology . . . began to change. The earlier feeling of respect disappeared, and writers felt that they could use the Classical fable in any way without restraint. On the one hand they continued to use allusions and myths in serious poems, though with greater elaboration than before; but on the other they felt at liberty to ridicule gods and heroes . . . or to employ them for satirical purposes—as Cervantes used Apollo, the god of Poetry, to censure the poets of his time in the *Adjunta al Parnaso*." The more popular gods and fables so used were Apollo, Mars, Venus, Jupiter, Pan and Syringa, and the Judgment of Paris. The picture of Apollo driving his chariot "gives seventeenth-century poets the opportunity to satirize the passion among women of all classes for promenading in coaches"; the description of Mars often "approximates to the contemporary idea of the *jaque* or braggart soldier"; the popularity of the myth of Jupiter and Europa is doubtless due to the Spaniards' interest in bulls and bull-fighting.

DURHAM UNIVERSITY JOURNAL 40 (1948).—(March: 56-58) R. P. Wright, "The Cult of Silvanus in Roman Britain, and his Equation with Vinotonus." "In Gaul, the Rhineland and Britain it was quite common to make a rough equation between some deity of the classical pantheon and a Celtic divinity with some similarity of attributes." Thus, on one of two stone altars recently discovered on the Yorkshire moors the Celtic god Vinotonus—whose cult was certainly very localized—is equated with Silvanus. "In this instance the *interpretatio Romana* is prompted by the wild locality and the fact that in Roman belief Silvanus was the god of the wild land." (June: 78-83) Eric Birley, "Britain after Agricola, and the End of the Ninth Legion." It is still impossible to reach any definite conclusions about the fate of the ninth legion (*IX Hispana*), but it is

fairly clear that the customary view of its annihilation just before A.D. 120 is not sound. Perhaps there were two periods of trouble in Britain during Hadrian's reign and the ninth legion came to grief in the second; in any case, good reasons can be found to explain the absence of inscriptions commemorating *IX Hispana* from Hadrian's Wall.—41 (1948).—(December: 17-23) Peter Ure, "On Some Differences between Senecan and Elizabethan Tragedy." "In the light of recent work, it is difficult to believe that Seneca the dramatist had an effect in any sense profound upon the general course of Elizabethan drama, although he may have contributed a ghost, a sensation, or a bloody hand here and there."

ENGLISH 7 (1948).—(Spring: 11-15) Roger Lancelyn Green, "The Phoenix and the Tree." Notes on the legend of the phoenix throughout the centuries, with particular reference to the tree in which it lived (the Phoenix Throne). Of the earlier accounts Shakespeare probably knew of no more than the references in Ovid and in the *Alexander* romance. The Anglo-Saxon poem *The Phoenix* (probably by Cynewulf) follows Lactantius in the main. "The Phoenix Throne has always been thought of as a single and unique tree . . . and (except when used as the Phoenix's pyre in the midst of the desert) situated in the remote East, above the Well at the World's End."

FOLK-LORE 59 (1948).—(June: 49-68) R. M. Dawkins, "Some Remarks on Greek Folktales." A number of modern Greek folktales, principally from the Dodecanese, are here analyzed. What we must pay particular attention to in studying a given folk story is that, while the fundamental thread usually remains the same, the details are often adapted to different environments—different countries or different periods of time. Realizing the extreme adaptability of folktales, we must be cautious in assuming that, because one is very ancient, it shows how "primitive man, or the primitive Aryans, . . . looked at the world and acted in it." We must be skeptical also when a modern Greek folk story seems to be a survival of an ancient one; very often it has not been transmitted "in a direct line from ancient Greece." The symbolical nature of the folktale must likewise be kept in mind; frequently "the story has a value as a myth of general application." (69-74) H. J. Fleure, "Archaeology and Folklore." "Contacts of different cultures provide a background of mystery and interest in the unfamiliar and . . . this gives rise to tales that are handed

down and often elaborated as they go. When old skills are lost, such as, for example, the power to set up circles of great standing stones, they become, in folk-memory, the work of giants or even gods." (84-88). A. M. Hocart, "Turning into Stone." Ceylon and Fiji furnish examples of the wide-spread legend of someone's being turned into stone (cf. the story of Niobe). (88-90) Maurice Dayet, "A Critical Study of the 'Ring of Nestor.'" Mr. Dayet argues that the "Ring of Nestor," a gold engraved seal said to have been found at Thisbe and accepted by Sir Arthur Evans as Minoan or Mycenaean, is a forgery.

FRENCH STUDIES 2 (1948).—(July: 240-246) Raphael Levy, "Two Old French Word-Studies." 1. A propos of Old French *doue*. In the sense of modern French *doue* 'stave of a barrel' or 'edge of a ditch' this goes back to Latin *doga* (third Christian century) and ultimately to Greek *dokhē* 'receptacle.' But modern French *doue* as a veterinary term for the fluke-worm goes back directly to Old French *dolve* and "Low Latin *dolva*, a form which is attested in the fifth century and which may be of Celtic origin." 2. The Evolution of *Dauber*, *Daubour*, *Dabement* in Old French. "... the nouns *daubour* and *dabement* are derived from the verb *dauber*. The earliest example of *dauber* 'revêtir d'un enduit blanc, crépir' in the French language is found in an allegorical poem composed in 1180. There it is the equivalent of Latin *dealbare*. This etymon is not a hypothetical formation, because it is attested often in documents of classical Latin and of medieval Latin." (253-255) Marcel Chicoteau, "Racine's Mystic Vocabulary in an Early Poem." M. Chicoteau points out that "Sappho's state of mind in the *phainetai moi kēnos* ode is precisely that of Racine in 1662, then an unwilling seminarist," but finds it "more probable that the similarity in thought and expression between the two texts . . . is more readily understandable in the light of Racine's previous use of *non homo sed . . . solitudo mera*, a pseudo-Ciceronian quotation in current use in the seventeenth century in France. The idea seems to have obsessed him. . . ." In fact, "his poetry, letters and commentaries are products of hallucinations caused by natural surroundings rather than superficial emotions." "There is no evidence that Racine had read Sappho. Bibliographical data suggest rather that he acquired a strong syntactical knowledge of Greek idioms, but they do not prove that he indulged in textual criticism, except in so far as concerns Homer and Pindar."

Harvard Theological Review 41 (1948).—(April: 71-81) R. V. J. Tasker, "An Introduction to the MSS of the New Testament." (83-102) Henry Chadwick, "Origen, Celsus, and the Resurrection of the Body." Origen's opinions about the resurrection of the body can be recovered from a number of sources—from his reply to the attack of Celsus, who found the Judaeo-Christian doctrines of the resurrection of the body particularly objectionable; "from the important work of Methodius which was primarily intended as a direct attack on Origen's attempt to 'spiritualize' the traditional doctrine; and from Jerome." It is interesting to note that Origen and the pagan Celsus "start from the same presuppositions in their approach to the problem; they are agreed that it is quite mistaken to appeal to divine omnipotence in order to justify belief in what seems fantastic," though the appeal to divine omnipotence is used by many Christian apologists—e.g., Justin Martyr and Tertullian. In fact, there are a number of respects in which Origen's argumentation "has been influenced by the old debates of the Academy and the philosophical schools." (147-151) Harold Mattingly, "The Consecration of Faustina the Elder and her Daughter." The consecration coinage of Faustina the Elder, the wife of Antoninus Pius, and of Faustina the Younger, the wife of Marcus Aurelius, is very remarkable. The number of coins issued in the name of Faustina the Elder, for example, was extremely large, and they are often quite unusual; among other things, there are reverses of special goddesses—Juno, Ceres, Vesta. In fact, Antoninus was eager that his deified wife should be as real to the Roman people as one of the more securely established goddesses. Of course, he was particularly devoted to her cult himself; and there is a certain similarity between Antoninus' devotion to the memory of his wife and Cicero's to the memory of his daughter Tullia. Furthermore, the honors paid to the Younger Faustina after her death in 175 may mean that Marcus Aurelius believed in some kind of survival for her, though not necessarily in her immortality.

HISPANIC REVIEW 16 (1948).—(October: 321-334) William E. Bull, "Clarín's Literary Internationalism." Though Leopoldo Alas, or Clarín (1852-1901), was a professor of Roman law at the University of Oviedo and an ardent defender of the Classics, as well as a critic and novelist, yet he seems to have had no very profound knowledge of classical letters, and "all his references to classi-

cal writers could be eliminated from his writings without fundamentally changing his critical statements." Actually, French, German, and English literatures—particularly French—were "more important in his thinking than the classics, the field of his profession. . . ." Perhaps, however, he was reasonably familiar with seven Latin authors—Vergil, Horace, Cicero, Ovid, Quintilian, Lucretius, and Tacitus—whom he quotes fairly often; at any rate, he had taken courses in Greek and Latin literature under Camus at the University of Madrid.

But much of Clarin's citation of foreign authors is nothing more than a sham—long lists of writers' names cribbed from some encyclopedia or handbook of literature. One string of names of German poets, for example, is in alphabetic order! All he seems to have known for sure about Mommsen's work is that "Mommsen wrote a certain kind of history and that he was famous for it." In short, "except for the heavy concentration on French literature, Alas's interest in literary internationalism was generally confined to what any educated man would be expected to know—the famous names of world literature."

ILLUSTRATED LONDON NEWS 214 (1949).—(January 15: 85-87) Axel W. Persson, "Clues to an Unknown Aegean Alphabet: Important Swedish Discoveries in Asia Minor." Pictures and text explaining the results of the digging at Carian Labranda in June and July, 1948. The most important find of all is a pair of tablets containing an inscription of Carian origin and some characters of an unknown script with affinities both to Old Phoenician and the Cypro-Minoan syllabic characters; one tablet may be a genuine bilingual inscription. (January 22: 117-119) R. D. Barnett, "Hellas in North Africa: The Thirteen-Hundred-Year-Old Civilisation of Cyrene." Photographs of the art and architecture of Cyrene; accompanying text summarizing both the history of this Greek settlement from the seventh pre-Christian to the seventh Christian century and the excavations carried out by the British and the Italians on the site.

ISIS 39 (1948).—(August: 168-169) Harriet Pratt Lattin, "Use of a Sphere by Macrobius." (169-172) Alfred C. Andrews, "Orach as the Spinach of the Classical Period." Our spinach, *Spinacea oleracea* L., "was unknown to the ancients and was probably brought to Europe by the Crusaders." But orach, *Atriplex hortense* L., "was under active cultivation in Greece at least as early as the period of Theophrastus (early

third century B.C.), who classifies it as a simple potherb. . . . Pythagoras believed that it caused dropsy, jaundice, and paleness of complexion and was very difficult to digest. . . . Galen speaks of it as a plant of little nutritive value . . . and advises eating it with olive oil, fish-sauce, and vinegar, since otherwise it is bad for the stomach." Orach probably had its place in the diet of country people and of the poor in cities. But it is unlikely that it was used in *de luxe* cooking; there is no mention of it in either Apicius or Athenaeus. (November: 242-283) "Seventy-Second Critical Bibliography of the History and Philosophy of Science and of the History of Civilization." See especially the earlier items in Part I, an arrangement according to the centuries with which the works listed are concerned, and section 4 (Greece) of Part II, Historical and Ethnographical Classification.

JOURNAL OF NEAR EASTERN STUDIES 8 (1949).—(January: 40-43) Ralph Marcus, "The Name *Poimandres*." A new etymology of *Poimandres*, the title of the first treatise of the *Corpus Hermeticum*: the name is a Hellenized form of a Coptic phrase meaning "the reason of sovereignty" and equivalent to the Greek or English phrase "the sovereign reason."

JOURNAL OF THE AMERICAN ORIENTAL SOCIETY 68 (1948).—(October-December: 175-184) Yakov Malkiel, "Hispano-Arabic *marrano* and its Hispano-Latin Homophone." "... *marrano* 'hog, pork' and *marrano* 'faithless convert' are genetically unrelated words which were associated at a late date in a unique historical situation. *Marrano* 'hog, pork' is traceable to Lat. *verres*, 'is wild boar' and exhibits such well-known phonological traits as the permutation of the initial labial (v- to b- to m-) and the change of pretonic -e- to -a- before -rr-. It fits perfectly into the configuration of the Hispanic word-family *verrac*, *berraco*, *barraco*, *marraco*, . . .

"*Marrano* 'faithless convert' fits equally well into the word-family of Late Arabic (especially Andalusian) *barrān*, *barrāni* 'rural, extraneous, foreign, adventitious'. . . . It should be classed as a variation upon *barrano*, . . . The permutation of the initial labial . . . may in this case have been expedited by the earlier rivalry between *barr*- and *marr*- from Lat. *verr*- in numerous Hispanic dialects. If this theory is correct, then *marrano* originally was no more of an opprobrious epithet than its doublet *barrano*; both forms merely marked the gulf that separated the old stock of the Catholic citizenry . . . from the newcomers. . . ."

LIFE AND LETTERS 58 (1948).—(September: 185-199) Gwyn Williams, "The Woman of Llyn y Fan." This legend from Central Wales of the woman who came out of a lake seems to be Celtic in origin. Yet there are all sorts of parallels in it with Greek mythology, especially with the accounts of Hecate. As for similarities with stories of Aphrodite and Persephone, we must remember that "even in pre-Alexandrian Greek literature Hecate is confused" with these goddesses. The story can also be interpreted psycho-analytically and "without any reference to mythology or psychology."

BASSETT

MODERN LANGUAGE FORUM 33 (1948).—(March-June: 1-12) Max Oppenheimer, Jr., "The Treatment of the Anti-Hero in the Literary Epic." Mention of Polyphemus in the *Odyssey*, Hector in the *Iliad*, Turnus and Camilla in the *Aeneid* as examples of "anti-heroes" in the classical epics.

MODERN LANGUAGE NOTES 63 (1948).—(December: 542) Andrew J. Sabol, "An English Source for One of More's Latin Epigrams." A contemporary English version, found in a Tudor manuscript songbook, of Thomas More's verse epigram entitled *In amicam foedifragam iocosum, versum a cantione Anglica*.

MODERN LANGUAGE QUARTERLY 9 (1948).—(June: 185-198) Scott Elledge, "Cowley's Ode 'Of Wit' and Longinus on the Sublime: A Study of One Definition of the Word Wit." Reasons "for believing that Cowley had paid close attention to Longinus" in composing his ode. Much "of the definition of this troublesome word (wit) parallels the definition of the sublime in *Peri Hupsous*." At any rate "it must be admitted that Cowley's notion of what wit was and was not closely corresponds with Longinus' definition of the sublime." (September: 315-321) Bernard F. Huppé, "Walter Pater on Plato's Aesthetics." Pater's essay on "Plato's Aesthetics" (in *Plato and Platonism*) is "an avoidance of the issue raised in Plato's denial of the poets" (in Book X of the *Republic*). "Pater to defend the worth of art had necessarily either to demonstrate the *non sequitur* in Plato's reasoning or to establish a non-Platonic basis for aesthetic values. 'Plato's Aesthetics' is a *tour de force* in the avoidance of a choice." In observing this avoidance "we penetrate to the heart of the value in the Victorian compromise of 'eclectic' or impressionistic criticism."

MODERN LANGUAGE REVIEW 43 (1948).—(July: 315-322) Arnold Stein, "Joseph Hall's Imitation of Juvenal." Though the indebtedness of Hall's satires to Juvenal's is obviously great, his dependence upon the Roman satirist is by no means as slavish as some critics have asserted. When he "was self-consciously imitating he used Juvenalian technique in an artificial and undigested manner. But something of Juvenal he digested. How much one cannot say; for at his best he achieved his own style, in which Juvenalian influence (even transformed) was but one of several elements." (403-405) Percy Simpson, "A Modern Fable of Aesop." Discussion of a passage in Ben Jonson's *Poetaster*, Act III, Scene iv. (409-410) J. C. Maxwell, "Plato and Milton." Plato's *Theaetetus* 176 a-c as the source of a passage in Milton's tractate *Of Education*.

MUSIC & LETTERS 29 (1948).—(October: 356-365) Joseph Balogh, "Saint Gerard of Csanad and the 'Symphonia Ungarorum'." Discussion of an anecdote extant in two Latin versions, "the greater and the smaller 'Vita Sancti Gerardi, which give an account of a most curious 'mill-stone song' of a Hungarian maid-servant."

PHILOLOGICAL QUARTERLY 27 (1948).—(January: 80-84) Lillian B. Lawler, "On Certain Homeric Epithets." Various epithets ending in *-thronos*, found in the Homeric poems and in works strongly influenced by them, are derived probably from *throna* (embroidered figures), not, as is more commonly assumed, from *thronos* (chair, throne). (85-89) A. Sanford Limoux, "A Note on Vergil and *The Battle of the Books*." Dean Swift's indebtedness to the episode of Nisus and Euryalus in *Aeneid* IX (176-449) for his satiric treatment of the parallel adventure of Bentley and Wotton in *The Battle of the Books*.

PMLA (PUBLICATIONS OF THE MODERN LANGUAGE ASSOCIATION OF AMERICA) 63 (1948).—(June: 719-726) John Corominas, "The Origin of Spanish *Ferruelo*, Italian *Ferrauiolo*, and the Importance of the Lingua Franca for Romance Etymology." Derivation from Latin *palliolum* ("cloak"), through Magrebinic *feryâl*, "a relic of North African Latinity." (739-744) George J. Engelhardt, "Mediaeval Vestiges in the Rhetoric of Erasmus." A discussion of Erasmus' *De Duplici Copia Verborum ac Rerum Commentarii Duo* (1512), treating the theory of dilation. (September: 765-784) Gail K. Meadows, "The Development of Latin Hiatus Groups in the Romance Languages." The study aims to estab-

lish some general phonetic tendency for Vulgar Latin word groups which lived on in the Romance Languages. (December: 1125-1130) Vernon Hall, Jr., "Scaliger's Defense of Poetry." The Latin text and parallel English translation of Scaliger's *Contra Poetices Calumniatores Declamatio* (1600), a short work less well known than the author's *Poetices Libri Septem*. (1191-1204) Philip A. Smith, "Bishop Hall, 'Our English Seneca.'" The indebtedness of Joseph Hall, "the leading Neo-Stoic of the seventeenth century," to the philosopher Seneca, both in thought and in style.

QUARTERLY JOURNAL OF STUDIES ON ALCOHOL 9 (1948).—(388) Arthur P. McKinlay, "Ancient Experience with Intoxicating Drinks: Non-Classical Peoples."

QUEEN'S QUARTERLY 55 (1948).—(Autumn: 262-269) L. A. MacKay, "On Not Studying the Classics." Under the cloak of irony the writer maintains that the study of the Classics can be "either unhelpful or actually dangerous" in our highly mechanized age, when "by manipulating things you can control men" and hence "it is no longer necessary to persuade when it is so much simpler and quicker to compel." In such conditions "the Classics can have no practical use at all. They will have a value only for those who have a disinterested intellectual curiosity, and want to know as much as can be known about the activities of the human mind at its best, and the historical background of our own thinking and society . . . The Classics in particular, with their inflammatory record of inspiring revolutionary ardour in Americans and Frenchmen in the eighteenth century, with their insistence on individual human personality, and their preoccupation with problems of human freedom, are too explosive matter to be given free play in a well-ordered modern state."

REVIEW OF ENGLISH STUDIES 24 (1948).—(October: 317-321) L. C. Martin, "Lucan-Marlowe-?Chapman." Internal evidence to support the suspicion that George Chapman revised and prepared for publication *Lucans First Booke Translated Line for Line*, by Chr. Marlow, first published in 1600 (though the work had been entered in the Stationers' Register, London, in September 1593).

SCHOOL AND SOCIETY 68 (1948).—(July 24: 49-52) Fred S. Dunham, "Trends in Foreign-Language Instruction." Adapted from a radio broadcast of December, 1945. "We cannot be satisfied now with a few conversational phrases in a

foreign tongue . . . If we are to maintain the respect of other nations, we must provide an adequate offset to our material wealth. This . . . should be a genuine love and cultivation of the humanities, including a firsthand acquaintance with some language and literature other than our own." (October 9: 252-253) A. E. Bigge, "The Correlation of High-School and College Foreign-Language Credit." The results of a study undertaken by a faculty committee at the University of Kentucky, with particular reference to the problem of students who present entrance credits in a foreign language but are proved to be unqualified to enter sequence courses in that language in college. A report of measures adopted by the faculty of the College of Arts and Sciences to deal with this problem. (November 6: 313-316) Fred S. Dunham, Michael Chiappetta, and Arthur Lean, "What Latin Teachers Hope Their Pupils Will Learn about Our Literary Traditions and Customs." Adapted from a broadcast presented through the facilities of the University of Michigan Broadcasting Service.

"SCIENTIA" 83 (1948).—(May-June: 79-82) Adolfo Levi, "Parmenide, Platone, la Scienza Moderna e il Problema dell'Intelligibilità dell'Esperienza." (106-111) A. Natucci, "De Parmenide à Zénon: La Profonde Signification des Sophismes de Zénon d'Élée."

SCRUTINY 15 (1948).—(Summer: 174-181) D. J. Enright, "Goethe's 'Roman Elegies.'" The essay includes a comparison of Goethe's and Propertius' elegies, similar in certain respects, though "the total meaning of Goethe's poems is radically opposed to that of Propertius' work—as opposed as are, in character, Faustina and Cynthia . . . Goethe's debt to Propertius, if any debt there be, is trifling . . ."

STUDIES IN PHILOLOGY 45 (1948).—(October: 525-540) Elizabeth H. Haight, "Epistula Item Quaevis Non Magna Poema Est: A Fresh Approach to Horace's First Book of Epistles." An "analysis of certain poetic epistles in Greek and Latin literature [in the works of Sappho, Theognis, Theocritus, Catullus, Sulpicia, Propertius, and Ovid] seems to establish a line of tradition for the type." It appears "that these Epistles must be read as poems; that the personal element is usually so strong that many are akin to lyrics; and that, though usually based on reality, they must never be interpreted literally, but as works of the imagination. The real and the fictional elements combine in them to convey the poet's

mood." In Horace's Epistles we see expressed particularly the philosophical mood and the *de amicitia* motif, (579-591) H. S. Wilson, "The Cambridge Comedy *Pedantius* and Gabriel Harvey's *Ciceronianus*." The true relationship between Edward Forsett's Latin comedy, *Pedantius*, presented at Trinity College, Cambridge, in February 1581, and Gabriel Harvey's inaugural lecture, *Ciceronianus*: (1577), upon which Forsett drew extensively.

TRANSACTIONS OF THE ROYAL SOCIETY OF CANADA 41 (1947).—(Third Series, Section 2: 23-46) William H. Alexander, "Seneca the Philosopher in Account with Roman History." A searching examination of the references to Roman history in Seneca's prose works leads to the conclusion that "for obtaining a comprehensive and sequent account of that history" Seneca obviously is of no value whatever, and that while there are many *flosculi*, there is no *continuum*. On the other hand he is of definite worth for the concluding civil wars, for the foundation of the Principate under Augustus, and for the reigns of the early Caesars other than Tiberius, not as in

any sense providing a narrative but as lending colour to both the events and the characters. This service is . . . often strongly corroborative of things otherwise known, and permits us as well to view them from a different angle . . ." But the reader of Seneca must admit "that every historical reference is introduced, sometimes more, sometimes less insistently, to play its part in the presentation of a moral thesis . . . Seneca is not a *scriptor rerum gestarum* but, *professus philosophiam*, he uses events for his illustrations."

UNIVERSITIES QUARTERLY 3 (1948).—(November: 486-491) T. B. L. Webster, "Classics in the Universities." Some remarks on the present responsibilities, both extra-mural and intra-mural, of classical departments in British universities. They "have to do their share with other Arts departments in insisting on the maintenance of spiritual values and disinterested knowledge; they have also their task of encouraging teachers in the schools. Their primary task is, of course, research."

SPAETH

FRENCH AUTHORITIES ON LATIN

PROFESSOR A. M. WITHERS has been good enough to send us the following item:

The fifth number of *PEDAGOGIE* (Editions Spes, 79 Rue de Chantilly, Paris, 13^e), containing 29 pages of debate on "La Question du Latin," should interest strongly readers of *THE CLASSICAL JOURNAL*.

Here are a few excerpts, freely translated:

"Even a medium Latinist . . . enters for good and all into a fellowship, into a mystery, the mystery France. He will never be, spiritually, a *déraciné*."

"Latin alone enables us to comprehend French, to feel it live, to possess it totally. Without Latin one remains in the presence of French perpetually an apprentice, or a stranger."

"The study of the living languages enriches the mind only if it possesses first a strong literary armature."

"We can have access to the great authors of living foreign literatures only in the latter part of

our (institutional) studies, as everybody knows. On the contrary, by the simplicity of subject, style, and images, the great Greek and Latin classics have the virtue of being accessible to much younger brains."

"I see in classical education, above all, an effort to break the ice of words and to find again underneath it the free current of thought. By exercising you, young pupils, in translating the ideas of one language into another, that education accustoms you to a crystallization of them, so to speak, in several different systems. By this means they become disengaged from all definitively verbal forms, and you are invited to think them directly, independently of the words. In the preference that classical education accorded to antiquity, there was not only a very great admiration for very pure models; there was present also the understanding that the ancient languages, cutting across, along lines very different from ours, the continuity of things, led, by an exercise more violent and more rapidly efficacious, to the liberation of the idea. And then, was there ever an effort comparable to that of the ancient Greeks for giving to speech the fluidity of thought?" (citation from Henri Bergson).

(Continued from Page 468)

machine devised by John Ridley in 1843 was essentially the Gallic Stripper described by Pliny. Lt. Col. S. G. Brady of Asheville, N. C., sent us the review of the book from the New York TIMES of February 13.

Pliny was cited by TIME February 14 in connection with the story of a woman who gave birth to a baby at the age of 59. Among the instances of late childbearing is included Pliny's report of Cornelia of the family of Serpius, who bore a son at 60.

THE CORCORAN GALLERY of Art in Washington gave a show of paintings accentuating the discrepancy between present estimates and contemporary art criticism over a period of a century. The show was aptly titled: "De Gustibus . . ."

USE OF LATIN as a medium of international communication, as envisaged by Professor Revilo P. Oliver in *CJ* last January and discussed in this department last month, would necessitate a continually expanding lexicography to deal with a vast variety of subjects and concepts not previously treated in Latin. According to an item in the New York TIMES of April 10, such a project is being carried out by Monsignor Antonio Bacci, Pontifical Secretary of Briefs to Princes, at the Vatican. As a sample of the modern content of Monsignor Bacci's lexicon, the expression for atomic bomb is given: "Globus Atomica vi Displodens."

IN "THE SUGAR MAPLE," an article in the ATLANTIC for March, Donald Culross Peattie suggests a relationship between the ancient reverence for nature and Latin grammar. Remarking that the Latin names for trees are feminine—quercus, fagus, ulmus, fraxinus—he guesses that the gender may preserve the ancient belief in dryads inhabiting the trees. Thanks to Mr. H. H. Dowlin of Cincinnati for calling our attention to this remarkable note in an interesting article.

AN EDITORIAL in the Washington, D. C., SUNDAY STAR for April 10 draws a moral from mutually discordant notes in the recent news. At a certain high school a bebop band was reported to have given a lesson to several hundred cheering students; a scholar and retired teacher, Henry W. Howell, 89 years old, deplored in an interview the neglect of Latin and Greek in modern education.

The writer concludes that, "After all, things like bebop in education just do not seem to have as much enrichment to offer as the cadences of Virgil, the parasangs in Xenophon's *Anabasis*, or even the simple experience of learning to say amo, amas, and amat." (Clipping from Professor John W. Spaeth, Jr., of Wesleyan University.)

WHEN THE PRESIDENT nominated Professor Earl J. McGrath of the University of Chicago to the post of United States Commissioner of Education (St. Louis POST-DISPATCH February 18), many of our readers undoubtedly recalled his role in the dialogue on general education which appeared in *CJ* last November.

ROMAN HISTORY has a perennial appeal to the popular imagination, and can be quoted, like the Bible, to support any political or economic theory. An editorial in the Kansas City STAR February 13, sent in by Miss Essie Hill, argues that "there is such a thing as a government's being extravagant and living beyond its means, just as with an individual. History had its warnings." The material magnificence of the Roman Empire in the second century A.D. is pictured as the direct cause of the subsequent devaluation of coinage, drastic price-fixing, and final disintegration of the state. An advertisement of the Ohio Company in the Columbus DISPATCH of February 20 pictures Caesar with drawn sword accepting a chest of coins from an abject slave, under the caption "Render unto Caesar. . . ." A series of short paragraphs deals rather loosely with Roman history and human freedom, bringing in the cackling geese, Hannibal, bread and circuses, and Christ. E.g., "They built a world empire on freedom. . . . Many years later the apostle Paul was saved from death by his Roman citizenship. . . . Americans can appreciate what happened to the Romans. In our World War, as in their Punic War, 'emergency' powers were granted but never revoked."

R. V. Smith, Dean Emeritus of Capital University, who sent in the last item, writes that he has been a member of CAMWS and a reader of *CJ* since 1906, that is from Volume 1. And to him falls the honor of contributing this department's concluding item for Volume 44. We trust that all our readers will continue to send us through the summer whatever of interest to Classicists they see by the papers.

W.C.S.

WORKSHOP ON THE "VERGIL PROJECT"

A "WORKSHOP" PROJECT on the theme "New Approaches and Materials in High-School Latin" will be offered by the Department of Classics of the State University of Iowa from June 21 to July 19. The Director, Professor Gerald F. Else, writes:

The Iowa Latin Workshop is a new enterprise. To those who are concerned over the future of Latin in our schools, and are interested in new ideas and materials, it offers a unique combination of opportunities.

Most prominent among the recent developments in the field has been the Latin project of the Committee on Educational Policies of the Classical Association of the Middle West and South, under the chairmanship of Miss Lenore Geweke. The project has aroused nation-wide interest and controversy; schools from Massachusetts to California have made application to try it experimentally. Although the experimental program that was planned cannot be carried out for lack of funds, the Iowa Latin Workshop affords teachers a chance to learn about the project at first hand from those who have developed it. Much research has been done and a provisional draft of first-year teaching materials prepared; these will be available for study and discussion.

However, the Workshop will not limit itself to the CEP project; it will survey other existing materials and important developments in Latin teaching, especially the much discussed subject of visual and auditory aids. A unique feature will be a comprehensive exhibit of visual aids for Latin.

The purpose of the Workshop is to give the Latin teacher a concentrated, down-to-earth survey of what is new and important in her field, rather than a basic training course; to provide a stimulus to fresh thinking, a forum for exchange of ideas, and practical help in day-to-day problems. We also hope that it will be an enjoyable experience.

Those who are interested in securing further information as to fees, credit, courses, accommodations, etc., are invited to write to Professor Gerald F. Else, State University of Iowa, Iowa City Iowa (Department of Classics). In addition to Professor Else and Miss Geweke, courses and/or lectures will be given by Harold B. Dunkel, William M. Seaman, Walter R. Agard, Saul S. Weinberg, Dorrance S. White and others.

CURRENT EVENTS

(Continued from Page 514)

vancement in this field. Tributes paid him on his retirement included references to his "meticulous painstaking care" and his high personal integrity.

PROFESSOR CLARENCE A. FORBES, now of the Department of Classical Languages of the Ohio State University, was the speaker and guest of honor at the March meeting of the Classical Club of Greater Cleveland held at the headquarters of the Western Reserve Historical Society. The title of his address was "Mulier Multiplex."

EURIPIDES' "Trojan Women," "the world's greatest piece of anti-war literature," was presented in December by the Crimson Mask, student play producing organization of Monmouth College, Monmouth, Illinois. The play enjoyed a four-night run in the campus Little Theatre and was staged under the direction of Professor R. E. Fulsom of the Department of Speech. Edith Hamilton's translation was the basis of the production.

A LIVELY REGIONAL conference of chapters of Eta Sigma Phi, national classical honorary society, was held at the University of Mississippi on Saturday, March 12, celebrating the centennial of the university and the twenty-fifth anniversary of Eta Sigma Phi.

In addition to local membership, the meeting was attended by delegations from the Louisiana State University in Baton Rouge and from Millsaps College in Jackson, Mississippi. Program items included an illustrated lecture, "The Roman Temple," by Dr. David Moore Robinson, and a public lecture by the national executive secretary, Dr. William C. Korfmacher, on "These Modern Ancients."

The conference was concluded with a tea at the residence of Miss Evelyn Way in honor of the guests.

THE AMERICAN ACADEMY in Rome announces that five fellowships in classical studies were granted to:

DR. LUCY T. SHOE, who is on leave of absence from Mount Holyoke College, working as a member of The Institute for Advanced Study at Princeton. Dr. Shoe received her A.B., M.A., and Ph.D. degrees from Bryn Mawr College.

DR. OTTO J. BRENDL, Professor, Fine Arts Department, Indiana University. Enrolled in the University of Heidelberg in 1920, Dr. Brendel received his Ph.D. degree from that university in 1928.

DR. EMELINE H. HILL, Professor of Greek, Latin and Classical Archaeology at Wheaton College, Norton, Massachusetts. Dr. Hill received her A.B., M.A. and Ph.D. degrees from Radcliffe College.

FREEMAN W. ADAMS, who was graduated from the University of California 1937, attended Balliol College, Oxford, 1945-46, and at present is a graduate student, Harvard University.

SMITH PALMER BOVIE, Princeton University 1940, Master's degree Columbia University 1948, and at present Instructor and graduate student, Columbia University.

Mr. Adams, Mr. Bovie and Mr. Siporin served with the U. S. Army in Italy during World War II.

CONSISTENT with the current revival of interest in Greek, the editors have received the following note from Professor John H. Parks of Kent State University, Kent, Ohio:

As a possible point of general interest we should like to announce that at the request of interested students Classical Greek is now being offered for the first time at the University. There are 22 students enrolled in the beginning class, representing principally the philosophy, psychology and history departments, with theological students and others added. Regular sequence courses will follow next year.

TENTH AMERICAN to be elected a corresponding member of the Royal Academy of Barcelona, Spain, in more than 200 years since its founding is Dr. Rodney P. Robinson, professor of classics and fellow in the Graduate School of Arts and Sciences at the University of Cincinnati.

Dr. Robinson won this recognition particularly for his studies of two manuscripts of early Visigothic cursive writing. The studies were published by the American Academy in Rome.

Dr. Robinson and his publications in the field of Spanish palaeography have been well known to scholars in Spain since his residence there in 1928-29 as a Guggenheim fellow and his close association with Spanish scholars during 1935-37 in Rome as professor in charge of the School of Classical Studies of the American Academy in Rome.

LATIN FOR ENGLISH LITERATURE

READERS of educational periodicals on the college level cannot fail to have been impressed by the vigorous one-man campaign being waged by Professor A. M. Withers of Concord College, Athens, West Virginia, on behalf of Latin in the colleges and in post-graduate work in English. Teachers of Latin, both in high school and college, will be interested in an article by Professor Withers in the January 1949 issue of the *Educational Forum* in which letters from the heads or chairmen of Departments of English are reproduced. It represents an impressive array of opinion, amounting to a consensus that a Ph.D. in English from a first-class graduate department cannot be secured without considerably more than a technical "reading" knowledge of Latin.

Professor Withers advises us that he has reprints of his article available at 5¢ each.

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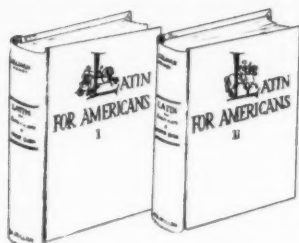
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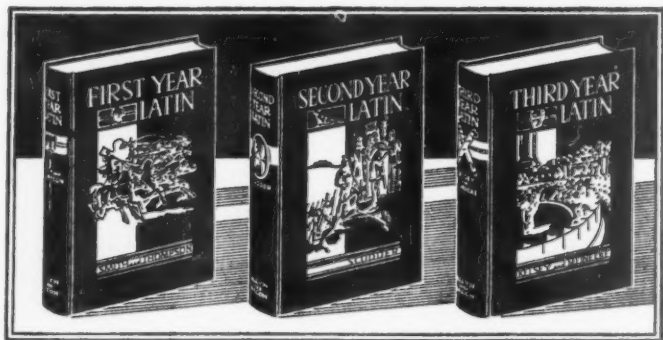
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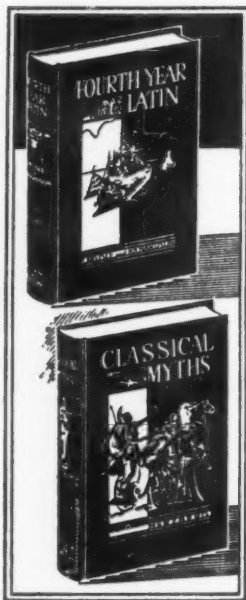


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